

UNIVERSITY OF ST. MICHAEL'S COLLEGE



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Glory to the Blood of Jesus!

Monastery of the Precious Blood



TORONTO

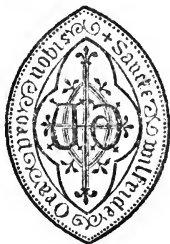
No. 36.

SPIRITUAL READING



AD MAJOREM DEI SANCTÆQUE MARÆ GLORIAM

The Saints and Servants of God.



LIVES OF THE CANONIZED SAINTS, AND The Servants of God,

BEATIFIED, OR DECLARED VENERABLE BY AUTHORITY,

*And others who are commonly reputed among Catholics to have died
in the odour of sanctity, especially in modern times.*

1. It is proposed to publish a Series of such Lives, translated from the Italian, French, Spanish, German, and Latin, in small 8vo. volumes, of about 400 pages each, and to bring out at least six volumes in the year.

2. The Editor and Translators not making any profit on the work, the volumes will be sold as cheaply as possible. Each vol. will be sold separately, and will be complete in itself, except when one Life occupies more volumes than one, and the price not exceed 4s.

3. The works translated from will be in most cases the Lives drawn up *for or from* the processes of canonization or beatification, as being more full, more authentic, and more replete with anecdote, thus enabling the reader to become better acquainted with the Saint's disposition and spirit; while the simple matter-of-fact style of the narrative is, from its unobtrusive character, more adapted for spiritual reading than the views and generalizations, and apologetic extenuations of more recent biographers.

4. The objects of the friends who have jointly undertaken this task have been—1. To supply English Catholics with a cabinet-library of interesting as well as edifying reading, especially for families, schools, and religious refectories, which would for many

reasons be particularly adapted for these times, and would with God's blessing act as a counter influence to the necessarily deadening and chilling effects which the neighbourhood of heresy and the consequent prevalence of earthly principles and low views of grace may have on the temper and habits of mind even of the faithful;—

2. To present to our other countrymen a number of samples of the fruit which the system, doctrine, and moral discipline established by the holy and blessed Council of Trent have produced, and which will be to inquirers really in earnest about their souls, an argument more cogent than any that mere controversy can allege, and 3. To satisfy a humble desire which they feel to spread the honour and love of the ever-blessed Queen of Saints, by showing how greatly an intense devotion to her aided in forming those prodigies of heroic virtue with which the Holy Ghost has been pleased to adorn the Church since the schism of Luther, *more than in almost any previous times*, and whose actions, with a few exceptions, are known to English laymen only in a very general way, and from meagre abridgments; while the same motive will prevent the Series being confined to modern saints *exclusively*.

5. The work is published with the permission and approval of superiors. Every volume containing the Life of a person not yet canonized or beatified by the Church will be prefaced by a protest in conformity with the decree of Urban VIII., and in all Lives which introduce questions of mystical theology great care will be taken to publish nothing which has not had adequate sanction, or without the reader being informed of the nature and amount of the sanction.

Libes already Published.

S. Philip Neri, 1595, 2 vols.	S. Alphonso Liguori, 1787, 5 vols.
Companions of St. Philip Neri, 1 vol.	Companions of S. Alphonso Liguori, in 1 vol.
B. Sebastian Valfre, 1710, } in 1 vol.	B. Sebastian of Apparizio, 1600, 1 vol.
Father De'Santi, 1650, }	Ven. Father Claver, S. J. } in 1 vol.
Father Matteucci, 1629, }	1654, }
S. Thomas of Villanova, } in 1 vol.	Cardinal Odescalchi, S. J. } in 1 vol.
1555, }	1841, }
S. Francis Solano, } in 1 vol.	S. Ignatius, 1556, 2 vols.
1610, }	Father Anchieta, S. J. }
S. Rose of Lima, 1617, }	V. Alvera von Virmundt, }
B. Columba of Rieti, 1501, }	V. John Berchmans, SJ 1621 } in 1 vol.
S. Juliana Falconieri, } in 1 vol.	
1340, }	

Libes in hand.

S. Stanislas Kostka, S. J., 1568.	S. Teresa, 1582,
S. John of God, 1550,	S. Veronica Giuliani, 1727,
S. Felix of Cantalice, 1587,	S. Peter of Alcantara, 1562,
S. Camillus of Lellis, 1614,	S. Giovanni Colombini, Founder
S. Gertrude, 1292,	of the Gesuats, 1367,

- S. John Francis Regis, S.J. 1640, Ven. Fabrizio d'Aste, Founder
 S. Francis Jerome, S. J., 1716, of the Oratory of Forlì, 1655,
 S. Jane Frances of Chantal, 1641, V. Benedict Joseph Labrè, 1783,
 S. Vincent of Paul, 1660, V. Camilla Borghese Orsini,
 S. Francesca Romana, 1440, V. Margaret Mary Alacoque,
 S. Cajetan of Thienna, 1547, 1690,
 S. Turibius of Lima, 1606, V. Mariana of Gesù, 1645.
 S. Francis of Assisi, 1226, V. Cardinal Bellarmine, S.J. 1621
 S. Charles Borromeo, 1584, V. Paul of the Cross, 1775,
 S. Philip Benizi, 1285, V. Yvan of the French Oratory,
 S. Mary Magdalene de Pazzi, 1607 and Founder of the Order of
 S. Pascal Baylon, 1592, our Lady of Mercy, 1653,
 S. Catherine of Bologna, 1463, F. Auger, S. J., 1591,
 S. Joseph Calasanctius, 1648, F. Vincent Caraffa, S. J., 1649,
 S. Catherine of Siena, 1380, F. Segneri, S. J., 1694,
 S. Francis Borgia, S. J. 1572, F. Pinamonti, S. J., 1703,
 S. John Capistran, 1456, F. Balthasar Alvarez, S. J.,
 S. Francis Xavier, S. J., 1552, 1580,
 S. James de la Marche, 1476, M. Olier, Founder of the Semi-
 S. John of the Cross, 1591, nary of St. Sulpice, 1657,
 S. Louis Bertrand, 1581, F. Licinio Piò, Founder of the
 The Martyrs of Gorcum, 1572, Oratory of Bologna, 1632,
 S. Mary of Oignies, 1213, F. Bini, Founder of the Oratory
 S. Pius V. 1572, [1684, of Florence, 1635,
 B. Bonaventura of Barcelona, F. Dionisio Pieragostini, of the
 B. Angela of Foligno, Oratory of Camerino,
 B. Ambrosio Sansedoni, Domini- F. Prever, of the Oratory of
 can, Turin, 1751,
 B. Julian of Augustin, 1606, F. Sozzini, of the Oratory of
 B. Baptiste Varani, 1527, Rome, 1680,
 B. Bernard of Offida, 1694, Sister Bernardine Roussen of
 V. Maria Clothilda, Queen of Boulogne, 1823.
 Sardinia, 1802, Florence de Werquignœuil,
 B. Peter Urraca, 1657, Benedictiness, 1638,
 B. Leonard of Port Maurice, 1751, The Fioretti of S. Francis,
 B. Giambattista della Con- F. Prosper Airolì, of the Roman
 cezione, 1613, Oratory,
 B. Laurence of Brindisi, 1619, Flaminia Papi, Roman Lady.

Libes contemplated.

- S. Aloysius, S. J., 1591, S. Juliana of Retinne, 1258,
 S. Fidelis of Sigmaringa, 1622, S. Lidwine, 1380,
 S. Jerome Æmiliani, 1537, S. Joseph of Cupertino, 1663.,
 S. Laurence Giustinian, 1455, S. John Nepomuc, 1383,
 S. John Cantius, 1473, S. Louis of France, 1270,
 S. Seraphino di Monte Granario, S. Bonaventure, 1274,
 1604, S. Raymund of Pennafort, 1275,
 S. John of Matha, 1213, S. Peter Paschal, 1300,
 S. Margaret of Cortona, 1297, S. Benedict XI., 1304,
 S. Nicolas of Tolentino, 1306, S. Elizabeth, Queen of Portugal,
 S. Andrew Avellino, 1608, 1336,
 S. Elzear of Salvan, 1323, S. John Bridlington, 1375,
 S. Lidano, Abbot, 1118, S. Joachim of Siena, 1380,
 S. Andrew Corsini, 1373, S. Peter of Luxembourg, 1387,
 S. Delphina, wife of S. Elzear, S. John of Pisa, 1435,
 S. Bruno, 1125. [1369, S. Joanna, Queen of France 1505,

- S. Bernardin of Siena, 1444,
 S. Peter Regalati, 1456,
 S. John of Sahagun, 1479,
 S. Casimir of Poland, 1483,
 S. James of Slavonia, 1485,
 S. Veronica of Milan, 1497,
 S. Joseph of Leonissa, 1612,
 S. Marie de Secours,
 S. Francis Caracciolo, 1608,
 S. Louis of Toulouse, 1297,
 S. Natalie,
 S. Francis of Sales, 1622,
 S. John the Calybite, 459,
 S. Thomas Aquinas, 1247,
 S. Dominic, 1221,
 S. Clare of Montefalco, 1308,
 S. Zita, 1272,
 S. Agnes of Montepulciano, 1317
 S. Catherine di Ricci 1590,
 S. Pacificus, 1721,
 S. Angela de Merici, 1540,
 S. John Joseph of the Cross 1734
 S. Antoninus, 1459,
 S. Giacinta Mariscotti, 1640,
 S. Vincent Ferrer, 1419,
 S. Catherine of Genoa, 1510,
 S. Clare of Assisi, 1253,
 S. Francis of Paula, 1508,
 S. Benedict of Philadelphi, 1539
 S. Emidius, Martyr,
 S. Bridget, 1373,
 S. Dinacus, 1463,
 S. Colette, 1447,
 S. Antony of Padua, 1231,
 S. Peter Nolasco, 1258,
 S. Raymond Nonnatus, 1240,
 B. Peter Fourier, 1636,
 B. Alexander Sauli, 1592,
 B. Albert of Villacontenis,
 B. Bernard of Corleone, 1667,
 B. Tommaso da Cori,
 B. Paul Burali of Arezzo, 1578,
 B. Louis Alamanno,
 B. Bonaventura of Potenza 1711
 B. Niccolò Fattore, 1583,
 B. Gasparo de Bono Spagnolo, 1604,
 B. Niccolò di Longobardi, 1709,
 B. Andrew Ibornon, 1602,
 B. Catherine Tomas, 1574,
 B. Crispin of Viterbo, 1750,
 B. John Massias, 1645,
 B. Martin Porres, 1639,
 B. Francesco de Posadas, 1713,
 B. Alphonso Rodriguez, S.J. 1617
 B. Rezzonica,
 B. d'Aguilar,
 B. Giovanna Maria Bonomi, 1670,
 B. Nicolas Albergati, 1643,
 B. Gregory Louis Barbadigo, 1697,
 B. John Marinoni, 1562,
 B. Hippolito Galantini, 1619,
 B. Joseph Oriol, 1602,
 B. John Ribera, 1611,
 B. Cardinal Tommasi, 1713,
 B. Maria Vittoria Fornari, 1617,
 B. Mary of the Incarnation, 1618
 B. Elizabetta Picenardi,
 B. Catherine Thomasia, Augustinianess, 1574,
 B. Andrea Dotti, 1315,
 B. Henry Suso, 1365,
 The Seven Blessed Founders of the Servites,
 B. Felice,
 B. Giacomo Filippo Bertonì,
 B. Simon of Roxas, 1624,
 B. Gioachino Piccolomini,
 B. Francesco Patrizi,
 B. Peter de Caputiis, Dominican, 1445,
 B. Angelo Porro,
 B. Bernard Scamacca, Dominican, 1486,
 B. Joanna Soderini, 1367,
 B. Michael de Sanctis, Barefooted Trinitarian,
 B. Bernardino a Fossa, 1503,
 B. Pietro Cresci of Foligno,
 B. Margaret Colonna,
 B. Jeremias Lambertenghi, Franciscan, [aness,
 B. Magdalen Albrici, Augustinianess,
 B. Stephen di Gio. Agazzari,
 B. Margaret of Savoy,
 B. Bernard Tolomei, 1348,
 B. Cristina, Augustinianess,
 B. John of Parma,
 B. Peter of Magliano, [tyr,
 V. Pierre du Moulin Borie, Mar-
 V. John d' Avila, 1569,
 V. Partholomew de Martyribus, 1590,
 V. Catherine de Raconis,
 V. Emily Bicchieri,
 V. Sybillina di Pavia,
 V. Catherine Vanina,
 V. Paula da Foligno, 1674,
 V. Anne de St. Bartelemi,
 V. Mary Villani, 1670,
 V. Maria d' Escobar,
 V. Mgr. Strambi, Passionist,

- V. Maria Crocifissa, Benedictine, 1699,
 V. Holtzhauser, 1653, [b. 1674,
 V. Rosa Maria of St. Antonio,
 V. Giovanni Leonardi, 1609,
 V. Louis da Ponte, 1624, [ment,
 V. Margaret of the Holy Sacra-
 V. Condren, of the French Oratory, 1640,
 V. Cardinal Ximenes, 1517,
 V. Grignon de Montfort, 1716,
 V. Canisius, S. J.
 V. Antony, Dominican,
 V. Cardinal de Berulle, Founder of the French Oratory, 1629,
 V. Boudon, 1702,
 V. F. Bernard, 1641,
 V. Cretenet, 1666,
 V. Josepha Maria of St. Agnes,
 V. Louis of Granada, 1588,
 V. Maria Dolado, 1632,
 V. Agnes of Jesus, Dominicaness, 1634,
 V. Angelo ab Acrio,
 V. Theresa Redi of the Heart of Jesus, Carmelites, 1766,
 V. Maria Crocifissa Satellico, Poor Clare, 1741,
 V. Antonio Margil a Gesù, Franciscan, 1726, [1720,
 V. Angelo de Paulis, Carmelite,
 V. Joanna de Lestonac, Foundress of the Daughters of Mary, 1640,
 V. Charles Caraffa, Founder of the pious Labourers, 1633,
 V. Maria Francesca a Vulneribus, 1791,
 V. Francis of St. Antony, 1716,
 V. John Palafox, 1659, [can, 1754
 V. Philip of Velitri, Franciscan,
 V. Antony of the Conception, Secular Canon, [1758,
 V. Antony Alfonso Bermejo,
 V. Bernardino Realino, S.J. 1616
 V. John Baptist de Rubeis, Canon of Santa Maria in Cosmedin, 1764,
 V. Catherine de Bar, 1694,
 V. Tomaso Eustachio, of the Naples Oratory, 1641,
 V. Francis Camacho, of the Order of St. John of God, 1698,
 V. John Sarcander, Secular Priest, 1620,
 V. Peter Dominic of Civita Vecchia, Franciscan, 1738,
 V. Ignatius Capizzi, Secular Priest, 1783,
 V. Florida Cevoli, Capuchiness, 1777,
 V. Francis Xavier Maria Bianchi, Barnabite, 1815,
 V. de la Salle, Founder of the Christian Brothers, 1719,
 V. Cæsar de Bus, Founder of the Congregation of Christian Doctrine in France,
 V. Andrew Bobola, S. J., 1657,
 V. Juvenal Ancina, of the Roman Oratory, 1604,
 V. Leopoldo a Gaichi, Franciscan, 1815,
 V. Theophilus a Curte, Franciscan, 1740,
 V. Clara Isabella Furnari, Poor Clare,
 V. Andrew a Burgio, Capuchin Lay-brother, 1772,
 V. John the Sinner, companion of St. John of God,
 V. Peter Francis Scarpio, of the Roman Oratory, 1656,
 V. Mariano, Arciero, Sec. Priest,
 V. Giovanni Tommaso Eustachio, of the Oratory of Naples,
 V. Angela Maria Astorch, Capuchiness, 1665,
 V. Pompeo di Donato, of the Oratory of Naples,
 V. Mary of the Angels, Carmelites,
 V. Antonio Grassi, of the Oratory, of Lucca,
 V. Raphael Chylinski, Franciscan, 1741,
 V. Francis Antony Fasani, Franciscan, 1742,
 V. Clara Isabella Gherzi, 1800,
 V. Bartholomew de Quental, Founder of the Oratory of Lisbon, 1698,
 V. Felix a Nicosia, Capuchin Lay-brother, 1787,
 V. Febronia Ferdinand a Gesù, Poor Clare, 1718,
 V. Biagio Morani,
 V. Nicolas Molinarus, Capuchin, 1792,
 V. Benedict of Poggibonzi,
 V. Alessandra Sabini di Roccacontrada,
 V. Angelo Fiorucci,
 V. Bartholomew Tanari,

- V. Anna de Jesus, 1621,
 V. Philip Franci of Florence,
 V. Lavinia Senardi,
 V. Matthew Guerra of Siena,
 V. Cecilia Castelli Giovanelli,
 Franciscaness,
 V. Serafina, di Dio,
 V. Serafina di Gesù of Capri,
 V. Lavinia Senardi,
 V. John Andrew de Afflictis, of
 the Oratory of Aquila,
 V. Felix Angelico Testa di Be-
 vagna,
 V. Alexander Lusago,
 V. Antonio Maria Zaccaria,
 Barnabite, 1539,
 V. Bartholomew Ferrari, Bar-
 nabite, 1544,
 V. Giacomo Antonio Morigia,
 Barnabite, 1546,
 V. John Peter Besozzi, Barna-
 bite, 1584,
 V. Augustin Tornielli, Barna-
 bite, 1622,
 V. Charles Bascabè, Barnabite,
 1615,
 V. Cosimo, Dossena, Barnabite,
 1620, [1651,
 V. Baptist Crivelli, Barnabite,
 V. Bartholomew Canale, Bar-
 nabite, 1681,
 V. Ignatius Delgado, Bishop of
 Melipotamus, 1838,
 V. Maria Vittoria Angelini, Ser-
 vite, 1659,
 V. Francesca del Serrone, Fran-
 ciscaness, 1600,
 Vincent Maria Morelli, 1812,
 Cardinal Baronius, of the Ro-
 man Oratory, 1619,
 Livia Vipereschi, Roman Lady,
 Giuseppe, Anchieta, [1675,
 Count Louis of Sales, 1654,
 F. Caravita,
 Countess Torella,
 Canonico Rossi,
 F. Zucchi,
 F. Nobletz, 1652,
 F. Eudes,
 Duchess of Montmorency, 1666,
 F. Bourdoise, 1655,
 F. Brydayne, 1767,
 Cardinal Cheverus,
 Girolamo Mazzola, S. J.
 M de Lantages,
 F. De Rancè, 1700,
 De Renty, 1649,
 F. Saintpè, of the French Ora-
 tory, [1798,
 Sœur de la Nativité, Fongeres,
 F. Girolamo Gabrielli, Founder
 of the Oratory at Fano,
 F. Francesco Cabrimi, Founder
 of the Oratory at Brescia,
 F. Baldassare Nardi, Founder
 of the Oratory at Aquila,
 F. Giovanni Battista Magnanti,
 of the Oratory at Aquila,
 F. Alessandro Borla, 1592, *Of the Oratory of Naples*
 F. Antonio Talpa, 1624,
 F. Trojano Bozzuto, 1625,
 F. Donato Antonio Martucci
 F. Antonio Glielmo, [1636,
 Don Lelio Sericchi, 1719,
 Don Gregorio Lopez, 1596, [1720,
 F. Antonino Cloche, Dominican,
 Brother Felix, Capuchin,
 Bartolomea Capitanio di Lovere,
 Francesco Picenardi,
 F. Lanuza,
 Albina Ligi,
 F. Philip Strozzi,
 Paolo Piazzesi, } Roman Schol
 Luigi Corradini, } ars,
 Angela Pozzi, [of Charity,
 Felice Moschini, of the Institute
 Mechitar, Founder of the Arme-
 nian Benedictines, 1746,
 F. Surin, S. J., 1665,
 F. John Chrysostom,
 Sister Maria Felice Spinelli,
 Capuchiness of Venice,
 John Baptist Magnanti, of the
 Oratory of Aquila,
 Charles Gianni, of Florence,
 Sebastian Pisani Patrizio of
 Alessandra Savina, [Venice,
 F. Santi della Ripa,
 F. Louis Gaetan Feneroli, of the
 Oratory of Bologna,
 Caesar Louis Canali of Bologna,
 F. Francis d'Anna, of the Ora-
 tory of Naples,
 Sister Clare of the Angels,
 Domenico Gambera,
 Buonsignore Cacciaguerra,
 Agatha Belfiore di S. Paterniano
 Rosa Maria Martini of Florence,
 Countess Vittoria Valvasone
 Beltrame,
 Anna Maria Emanuela Buona-
 mici,
 F. Joseph Vaz, or the Portu-
 guese Oratory in Ceylon.

This list is not put forward as by any means complete, or as intending to exclude other Lives, especially those of the older Saints. The Editor will be glad to hear from any who may wish to satisfy their devotion, and employ their leisure to the greater glory of God and our dear Lady, by contributing translations of the Lives either of older Saints or of those mentioned in this list, or any others who have died in the odour of sanctity, and are not named here. The arduousness of the undertaking makes it very necessary for him earnestly to repeat his petition for coadjutors in his labours; and perhaps he may at the present time urge it more forcibly than before. Eight volumes of the Series are now published; the work has obtained an extensive circulation both in America and England; besides the many testimonies to its utility received from very various quarters among Catholics, not a few who are still unhappily out of the One Fold have borne witness to its attracting influence upon them; the increasing demand for books of devotion and ascetical divinity, while it proves the growing thirst after Christian perfection amongst us, shows how necessary as well as useful a Series of Lives of the Saints at length and in detail must be:—these are all so many grounds on which the Editor may rest his claim for co-operation. Although many Lives are advertised as being in hand, yet the translators have in most cases so many other important avocations that a still larger number of labourers are required to feed the press steadily, and to enable the Editor to go on keeping his promise to the public.

Circumstances have hitherto delayed the publication of Pope Benedict XIV. on Heroic Virtue, but the project has not been abandoned, and some progress has been made in the work. It is a portion of that pontiff's great book on the Canonization of the Saints, and contains a most interesting account of the tests used by the Church in examining ecstasies, visions, raptures, the higher degrees of mental prayer, and the practice of bodily austerities, and supernatural penances. It will be bound and lettered uniformly with the Series of the Modern Saints, and will be found replete with most interesting anecdotes, as well as being of immense use to spiritual directors, and to all students of ascetical theology and Christian philosophy. An original dissertation on Mystical Theology will be prefixed to one of the future volumes of the Series, in which an attempt will be made to distinguish between the heights of Catholic contemplation and the vagaries of recent heretics, and the doctrine of the most judicious and discreet Mystics will be stated and explained from the authors most approved among theologians, and such general information given on the subject as will be interesting and edifying to ordinary readers.

A number of the portraits of the Saints prefixed to most of the volumes are to be had separately, on sale at the Publishers, for those who may wish to increase their collection of religious engravings, or to distribute pictures of the Saints to whom they may have a devotion; and the Essay on Canonization, published with the first volume of St. Alphonso, may now be purchased in a separate form. The editor will be glad to receive any suggestion which may assist him either in meeting the wishes of subscribers, or in making the Series a more complete and perfect Library of Catholic Biography.

F. W. FABER,
PRIEST OF THE ORATORY.

Maryvale,
Feast of St. Alphonso Liguori, 1848.

TO THE TRANSLATORS AND SUBSCRIBERS.

St. Wilfrid's, Feast of St. Martin, 1848.

It has become my duty to inform you that I have suspended the publication of this series, which you have so kindly encouraged, whether by subscription or by taking part in the labour of translation. A few words will suffice to explain the circumstances which have led to this suspension. When, in February last, I entered the Congregation of the Oratory, I submitted my work to the Fathers with a view to obtaining their judgment on its continuance. They, for various reasons, put off their determination till the close of the year, and upon what grounds they have at length made it will appear from the following letter which I have received from the Father Superior.

Maryvale, Oct. 30th, 1848.

My dear Father Wilfrid, I have consulted the Fathers who are here on the subject of the Lives of the Saints, and we have come to the unanimous conclusion of advising you to suspend the series at present. It appears there is a strong feeling against it on the part of a portion of the Catholic community in England, on the ground, as we are given to understand, that the lives of foreign saints, however edifying in their respective countries, are unsuited to England, and unacceptable to Protestants. To this feeling we consider it a duty, for the sake of peace, to defer. For myself, you know well without my saying it, how absolutely I identify myself with you in this matter; but, as you may have to publish this letter, I make it an opportunity, which has not as yet been given me, of declaring that I have no sympathy at all with the feeling to which I have

alluded. and, in particular, that no one can assail your name without striking at mine.

Ever your affectionate friend and brother,
in our Lady and St. Philip,
J. H. NEWMAN,

Congr. Orat. Presb.

Rev. F. Faber, St. Wilfrid's.

That this determination will be a great disappointment to you, who, as subscribers and purchasers number nearly one thousand, and especially to the sixty-six friends, who, in our colleges and elsewhere, are engaged in the kind labour of co-operation with me, I cannot doubt; but I am sure you will at once submit with the most perfect confidence, that what has been done so religiously will turn out for the best. It is, in fact, a great gain to have to give up a plan for the good of others upon which our hearts were bent; and if we have for the present to see removed from us what we knew was profiting so many, and looked upon as an additional help to perfection for ourselves, we must not therefore think that it will come to nothing, or be labour lost. Allow me to thank you all most sincerely for your willing and affectionate support and co-operation in this arduous and extensive undertaking. Meanwhile, you with me will find no little comfort in the words with which mother church has been haunting us for many days past, and which have only just died away upon her lips. O quam gloriosum est regnum, in quo cum Christo gaudent omnes Sancti, amicti stolis albis, sequuntur Agnum quocumque ierit.

F. W. FABER,

Congr. Orat. Presb.

The life of F. Claver, which is in the press, will appear in December, and the Lives of S. Alphonso, and S. Ignatius, will, in justice both to the publishers and subscribers, appear in successive volumes at the usual periods until they are concluded.

Libres of the Canonized Saints.

The Congregation of the Oratory is now enabled to take upon itself and to continue the Series of Lives of Saints, which was begun some time since by the Rev. Father Faber, and has lately been suspended.

The Fathers have never yet been formally responsible for that Series; their connexion with it being limited to the accident that, when it was already in course of publication, its Editor joined their body. On taking this step, the Editor felt, as they did, that some new arrangement was required by the

altered position in which he stood, and that either they must take his work upon themselves, or he must bring it to a close. They postponed the determination of so important a question to the end of the current year; when, by accidental coincidence, a strong opposition to the Series manifested itself in one quarter of the English Catholic body, resting for support, as was supposed, on venerable names, which necessarily commanded their most serious attention and deference. Anxious not to involve the Congregation in a party contest at the commencement of its course, the Fathers forthwith came to the decision of not committing themselves to the publication for the present; and in consequence recommended the Editor to suspend it.

It is both a surprise and a great consolation, and they give thanks and praise to the Father of mercies, and to the intercession of the Saints, whose Lives were the subject in dispute, that they are enabled, after so short an interval, with the kind wishes of their ecclesiastical superiors, of the heads of Colleges and Religious bodies, and of all generally whose good opinion they covet, and by whose judgment they desire to be guided, nay, at the express instance of those parties who had been foremost in the opposition, to take upon themselves a responsibility, from which, without such general countenance and encouragement, they felt themselves justified in shrinking. And they hope they may without presumption accept it in some sort as a reward for the readiness with which they gave up their own wishes to the claims of christian charity and peace, that the very suspension of the Series has been the means of eliciting an expression of sympathy towards themselves and it, so cordial and unanimous, and testimonies to the good it was effecting so decisive, as to allow of their undertaking it consistently with the edification of their brethren, and with comfort to themselves.

Accordingly they propose, in the ensuing August, when the last volume promised by F. Faber is to be published, to transfer the Editorship from him to themselves; and meanwhile they earnestly beg of the good friends who have given them so zealous a support, to assist them also with their prayers, that they may continue this important work with that wisdom and discretion which become the glorious Saints to whose honour it is dedicated.

The following Lives will form the first volumes of the resumed Series:—St. Charles, St. Francis Borgia, St. John of God, St. Francis Jerome, St. Jane Frances de Chantal, St. Vincent Ferrer, Ven. Paul of the Cross.

*St. Wilfrid's,
Feast of the Epiphany, 1849.*





POPE BENEDICT XIV.

HEROIC VIRTUE :
A PORTION OF THE
TREATISE OF BENEDICT XIV.
ON THE
BEATIFICATION AND CANONIZATION
OF THE
Servants of God.

TRANSLATED INTO ENGLISH FROM THE ORIGINAL LATIN.

“Gaude Maria Virgo, cunctas hæreses sola interemisti in
universo mundo.”—*Antiph. Ecclesiae.*

VOL. I.



LONDON:
THOMAS RICHARDSON AND SON,
172, FLEET ST. ; 9, CAPEL ST. DUBLIN ; AND DERBY.

M.DCCC.L.

PREFACE.

The series of “Lives of the Saints” now in course of publication by the Fathers of the Oratory, seemed to many, on its first appearance, to require some explanation; partly because of the circumstances of this country, and partly also because of the very startling character of its contents. It seemed to many a departure from christian prudence, to expose to the gaze of heretics the inner life of the servants of God, and to publish in an unbelieving land, operations of grace which are necessarily beyond the material experience of a sceptical and indifferent generation. Without discussing this objection themselves, the editors determined to meet it by reference to the writings of Benedict XIV., who had with the most solid learning profusely illustrated the whole question. He does not professedly resolve the doubt of which we have spoken, but his treatise on the beatification and canonization of the servants of God, answers indirectly, and by implication, the principle on which those objections proceed. In addi-

tion to this minor and secondary advantage to be derived from the knowledge of his work, the editors are aware that it will also help materially to diffuse sounder views on the christian life, and enable those who are too weak to imitate the saints, at least reverently and gratefully to admire them. It will serve also to wean persons from criticising the lives and actions of canonized saints, and to make them less forward to judge in living men principles and practices which appear strange, but which may be, for all we know, special inspirations of the Holy Ghost. The life of ordinary christians is supernatural, for it is in the order of grace; but the life of those who are called to perfection is supernatural in a higher degree, and realises visibly the words of the apostle, "Our conversation is in heaven."

In the life which is in the order of nature, we see that the great majority remain in the ordinary condition of human life, contented with their circumstances; or if discontented, failing to rise out of them and above them, partly through their own fault and want of energy, and partly also through difficulties which it is not granted them to overcome. It is the same in the order of grace. The multitude is content to remain where it finds itself; makes no effort to

attain to perfection, or makes them so fitfully and without system, that it eventually fails, and acquiesces in its low attainments. As in the natural world some dissipate their inheritance, and fall into a state lower than that in which they commenced, so in the supernatural life, which is that of a christian, men waste their "substance living riotously," fall away from their innocence, and never rise again. We see too, that persons who are reduced from wealth to poverty, by vigorous efforts and resolute exertion of their natural energies, rise again to high places, to influence, honour, and worldly respect. So it is also in the order of grace; men fall from grace, give themselves up to the vices of the world, and afterwards, like St. Camillus de Lellis, moved by the Spirit of God, have recourse to the sacrament of penance, labour perseveringly and systematically, and rise again from their spiritual poverty, to the possession of spiritual treasures, and are honoured on the altars of Holy Church.

All men have not the same natural gifts, and all men do not equally cultivate what they have received; and they are but few in every generation who rise up to great heights above their fellows. Those in whom the world recognises great natural endowments, receive from it that honour

which is their due, but more especially if they have greatly cultivated their gifts. The philosophers, poets, and orators of heathendom are still remembered with respect, and the influence of their authority still remains. They are held forth under certain conditions, for the imitation of those for whom similar qualities are necessary, or by whom their gifts are appreciated. They were not common men, and unlike common men, their memory survives upon earth in the grateful or admiring recollections of posterity.

So is it in the kingdom of grace. Some rise above the level of the common crowd, and are distinguished by great and supernatural gifts. "Many are called and few are chosen." These are they who are, in a special sense, servants of God, who withdrawing themselves from all created things, give up themselves wholly to lead the supernatural life, and in a supernatural way. They are marked out from the rest of their fellow christians as distinctly as the great men of the world are marked out from the crowd that surrounds them. There is about these a certain influence and dignity, a certain power and clear insight, which would be called genius, were it not a token of God's presence, and of His sanctifying grace. In what this consists, and what

are the exterior marks of its existence, and in how great a degree it ought to be found in persons whom the sovereign Pontiffs number among the saints, will be found discussed in the present work.

All christians must lead a virtuous life, or lose the inheritance which our Lord has purchased for them in heaven. But those whom the Vicar of Christ proposes for our example and admiration must have been distinguished for their virtues. In them the theological and cardinal virtues must have been eminently conspicuous, and have been exercised in a supernatural degree, which is called heroic. This is the first and indispensable condition of canonization, except in the case of martyrs ; for in their case the proof of martyrdom is equivalent to the proof of the virtues in the case of confessors.*

It is well known, that in this country the great majority of people listens with incredulity to the acts of the saints, and that it hesitates not to brand them as lies and blasphemies, or to attribute them to the operations of the devil ; thus unconsciously fulfilling the words of our Lord : “ If they have called the goodman of the house Beelzebub, how much more them of his

* See “ Essay on Canonization and Beatification,” by the Rev. F. Faber.

household?" (Matt. x. 25.) Perhaps, also, from the inevitable contagion of heresy, even Catholics may feel less acutely on this subject than they ought to do, and acquiesce in lower views than the truth requires, and so give occasion to our enemies to speak more boldly against the saints. But it must be kept in mind that we are dealing with facts; that the acts of the canonized saints have been examined, discussed, and admitted for true. The sacred congregation of Rites requires and obtains clear and undisputed proof, and leaves nothing to imagination, conjecture, or probability. The facts that are proved in the processes are strange, and beyond the range of ordinary experience. They are not usual, neither are they natural or human, in the strict sense of those words. They could not be so, for they are done by persons who lead a superhuman life, have superhuman aids, and tend to superhuman ends. But this is no argument against them; on the contrary, it suggests at once a probability in their favour. They are supernatural effects of a supernatural principle; outward evidences of that principle, and in a certain way preservative of it. The Church began with miracles and divine gifts, and being one she continues the same. As the ancient dispensation began with Moses,

and was inaugurated with miracles, so it continued from age to age, to the pond of Probatica, (S. John, v. 2.) The dispensation of the gospel is more glorious than that of the law, (2 Cor. iii. 9.) and is fulfilled in measure beyond the capacity of its predecessor. The "ministration of justice" is more magnificent than the "ministration of condemnation," and we naturally look under it for clearer and more illustrious manifestations of the presence of God. If the miracles of the law ceased not at the death of Moses, and if the record of them is not confined to the Pentateuch, but is continued through the history of kings and prophets, much more are we to expect a similar result in the history of Holy Church. The Acts of the Apostles do but carry on the miraculous record of the Four Gospels; and is there any reason that we should suppose that marvellous gifts, graces, and miracles ceased with the apostolic age? This would be the reasoning of the Sadducees, who confined themselves to the five books of Moses, and disowned the prophets. They had closed their hearts against the perpetual evidence of their temple, and refused to believe in the interference of God, and His dealings with that economy under which they were living. Sadducees in principle and spirit are the modern ene-

mies of the saints, and those who rebel against the Holy See, or are only cold and captious subjects.

It is not only consistent with reason, that in the christian economy marvels and miracles should be found, but it is also a fulfilling of a type going before. Christians are the true Israelites, of whom the inhabitants of Palestine under the old law, were only a figure. What happened to them, and what is written of them, is, according to St. Paul, written for our learning and correction. If, then, the successors of Moses, such as Josue, the judges, and the kings and prophets of Israel, led strange and unnatural lives, and were the objects of divine gifts and visitations, much more are we to expect Pontiffs, priests, and monks, who walk in the footsteps of One greater than Moses, should in like manner, but in a greater and nobler way, be favoured and visited.

The Apostles of our Lord were endowed with the gift of miracles; and there is no hint that this gift was personal, or to be confined to a certain age. On the contrary, S. Paul speaks of these extraordinary gifts as if they were to continue in the Church for ever, for he gives rules for their exercise, and a test to discern them from the counterfeit likenesses of them with

which the evil spirit would endow the children of perdition. The greatest enemies of the truth have admitted the possibility of this, and even its actual existence. The so-called Jansenist miracles, attributed to the Abbe Paris, are a case in point. But as in many other instances of opposition to the Church, men rest on *a priori* objections; so in this. They assume, that because they are not cognizant of miracles themselves, therefore none have ever been wrought. So then it will be a step gained, in the way of receiving the truth, if this *a priori* foundation be destroyed. And this is easily done. Our Lord's promise or prophecy is conclusive on the subject; and this admitted, its fulfilment will be easy of belief. "Believe you not that I am in the Father, and the Father in Me? otherwise believe for the very works' sake. Amen, amen, I say to you, he that believeth in Me, the works that I do, he also shall do, and greater than these shall he do." (S. John xiv. 11, 12.) Nothing can be more express than this. He promises that His followers shall do, not only the works that He did Himself, but works greater than those. The condition is faith, as He said on another occasion, when the disciples wondered at the withering away of the fig-tree: "Amen, I say to you, if you shall have

faith, and stagger not, not only this of the fig-tree shall you do, but also if you shall say to this mountain, take up and cast thyself into the sea, it shall be done. And all things whatsoever you shall ask in prayer believing, you shall receive." (S. Matt. xxi. 21, 22.) It is obvious that the faith necessary for these things must be strong: stronger than that of the mass of Christians, and beyond what is necessary for salvation. This is the faith of canonized saints, which we call heroic, and of this Pope Benedict XIV. treats in the commencement of this volume.

The miracles of our Lord were followed by those of His Blessed Apostles, and these by those of the saints in every succeeding age of the Church. The salt of the earth has not lost its savour. Our Lord lives in His saints, and in them, and by them, performs His wonders. What He does in them we cannot see, but we see from time to time evidences of His presence in the miraculous virtue that flows out of them, as it did from Himself when the diseased touched but the hem of His garment, and were made whole. (S. Matt. xiv. 36.) We see the same miracles in S. Paul, for "there were brought from his body to the sick handkerchiefs and aprons, and the diseases

departed from them, and the wicked spirits went out of them.” (Acts. xix. 12.) In the case of S. Peter we read of miracles done in a more wonderful way still, for the sick were cured, and unclean spirits expelled, by his shadow passing over them. (Acts v. 15, 16.) We do not read of such miraculous influences in the Gospel itself, as if our Lord had delegated to His servants a more extensive exercise of supernatural power than He had been Himself pleased to use. So we have in the lives of saints, from time to time, proofs of this miraculous virtue in curing the sick, and in expelling evil spirits. A penitent of S. Philip Neri took refuge in the saint’s room from pressing temptation, which came from evil spirits, and was delivered from them just as were those over whom passed the shadow of S. Peter. Our Lord raised persons to life who had been dead, but the Gospels record only three cases; His Apostles did the same, canonized saints have been distinguished by the same gift, such, among others, as S. Raymund de Pennafort, S. Dominic and S. Philip, and S. Francis Xavier, who restored five-and-twenty persons to life.

Again, the Apostles on the day of Pentecost received the gift of language, so that “every man heard them speak in his own

tongue.” The same is read concerning S. Vincent Ferrer, S. Francis Xavier, and S. Lewis Bertrand. S. Peter walked on the sea, as our Blessed Lord had done; and S. Peter of Alcantara crossed the Tagus as if it was dry land, and S. Benno the Elbe. S. Raymund de Pennafort crossed the open sea from Majorca to Barcelona on his cloak, which he had spread over the waters, and on which he sat as if it had been an ordinary boat. All the miracles both of the Prophets of the Old Testament, and of the Apostles in the New, have been repeated over and over again by the same hand of God in the persons of His saints.

The miracles wrought by the Saints do not appear to many to be difficult of belief, compared with the lives they led. The temptations to which they were subjected, the trials they endured, and the patience with which they bore them, are in the eyes of many incredible. Then we must remember their mortifications, their voluntary penances, the cruelties which they willingly and joyously inflicted on their own bodies: then again the spiritual afflictions: dryness of spirit, distaste for religious exercises, and strong impulses to infidelity and blasphemy. And on the other hand, interior consolations,—the language in which they are described being almost unintelligi-

ble—visions, ecstasies, and a burning love of God. These things are strange, and beyond the reach of human strength, endurance, or skill: they are not common, and perhaps most men have not any sympathy with those who were subject to them, or can in any way comprehend how they could happen to any person living in the world or the cloister.

In the first place it is necessary to remark, that all these matters have been rigidly examined, discussed, and proved. Of the fact there is no doubt whatever. They do not become known to us on mere report, nor on secondary evidence. Clear proof of them is always required, and if that fail, the alleged fact is dismissed, not indeed as if it were denied, but no account is made of it in the process. But are these things so incredible as many suppose? Is there anything in them or about them that should make us distrust the solemn relations in which they occur? The case is this. Our blessed Lord is the model upon which the souls of the elect are perpetually gazing, and the fashion of His life is that to which they would conform themselves. S. Paul was tried with strange temptations; he chastened his body, and suffered cruel persecutions, and he also saw visions and had revelations; “he was caught up into

Paradise and heard secret words.” (2 Cor. xii. 4.) S. John saw visions, and so did S. Peter. The Church is a supernatural society, instituted for a supernatural end, and such of her children as correspond with the grace of their vocation, will be raised beyond those who do but imperfectly fulfil their functions. These souls will have their senses purified, and their intellectual nature illuminated; and will therefore become cognizant of matters beyond the range of human sense and understanding. We see in the world some persons who have so keen a sense of moral honesty, that they need no law to compel them to the observance of human justice: while others, who at the same time are held in respect, guide themselves only by the express provisions of positive law. It is the same in the Church; the multitude is content to remain satisfied with the observance of precepts, but the few of more generous dispositions strive to rise to that elevation which counsels of perfection alone can insure. It is of these that Benedict XIV. treats in the present work; and it is obvious that they who rule themselves after a manner beyond that of the multitude, must not be judged as if they formed a portion of it. They are indeed bound by the same laws, and are partakers of the same sacraments, but the key

that unfolds the mystery of their life is not to be found in the precepts alone, but in the counsels of the evangelical law, which they have undertaken as the sweet yoke of Christ. They follow Him, and He gives them from time to time the knowledge of Himself. They go forth into the desert as He did, "and was tempted by Satan, and He was with the wild beasts, and the angels ministered to Him." (S. Mark i. 13.) And in the agony in the garden "there appeared to Him an angel from heaven, strengthening Him." (S. Luke xxii. 43.) Here we have the foreshadowing of those temptations, trials, and consolations, which the servants of God have experienced. The temptations of Satan in the wilderness, and the agony in the garden, the cruel treatment of the soldiers, and the blasphemy of the Jews, have been again and again repeated in His servants according to the measure of their grace.

Our blessed Lord was innocent, and pure from all stain; yet He endured torments greater than any of the martyrs. His suffering was voluntary, and, if it be lawful to say so, superfluous, for the least of His agonies was more than sufficient to redeem the world. So again, saints who never lost their baptismal innocence, have voluntarily punished themselves, and en-

dured torments of incredible severity. They might have perhaps abstained from all these inflictions; yet such was their love of God, that they must enter into the communion of His sufferings, and offer up their own bodies, cruelly punished, in imitation of Him, and in deprecation of His wrath, deserved by the sins of their fellow creatures.

It was heroic charity that led innocent souls like S. Aloysius and Cardinal Baroni-
nius to punish their bodies, and tender women like S. Mary Magdalene de Pazzi and S. Rose of Lima to put crowns on their heads that drew blood from their pierced flesh. It would be tedious to enumerate the penances and strange austerities of the servants of God, which they willingly underwent for their own sins, and in reparation for the wickedness of others, who thought not of God and His holy laws which they were daily transgressing. The contents of these volumes will supply abundant illustration of this matter.

It may suggest itself to some that this account of the saints and their actions which Benedict XIV. has given us is technical, and reduces too much to rule and system the supernatural workings of the Holy Spirit. But what is the fact? He has but collected together the recorded acts

of the saints, and referred them to their several heads. The virtues which the Gospel enjoins are definite and known; and the saints who observed them are known, and so also the history of their lives. He has but compared the facts with the theory, and if the theory becomes clearer and more definite, that is the case with every other theory or system whatever. He had the advantage of the labours of others who preceded him in this discussion, and also the results of his own experience as Promoter of the Faith, and was, consequently, minutely conversant with the very details of the subject. He has done with the practice of the Church what S. Thomas and the Schoolmen did with reference to the Faith. These saw the records of our Saviour's life and doctrine, and constructed therefrom that wonderful and harmonious system which we revere, and the ignorant and the wicked ridicule—the scholastic philosophy of Holy Church. That system was begun before Peter Lombard, but he reduced it to its proper heads, and then the sanctified intellects of the Dominican and Franciscan Orders raised it in its grand proportions, and at the Council of Trent it proved to the Church an impregnable fortress, against which heresy raged in vain. Perhaps, too, in the present form of

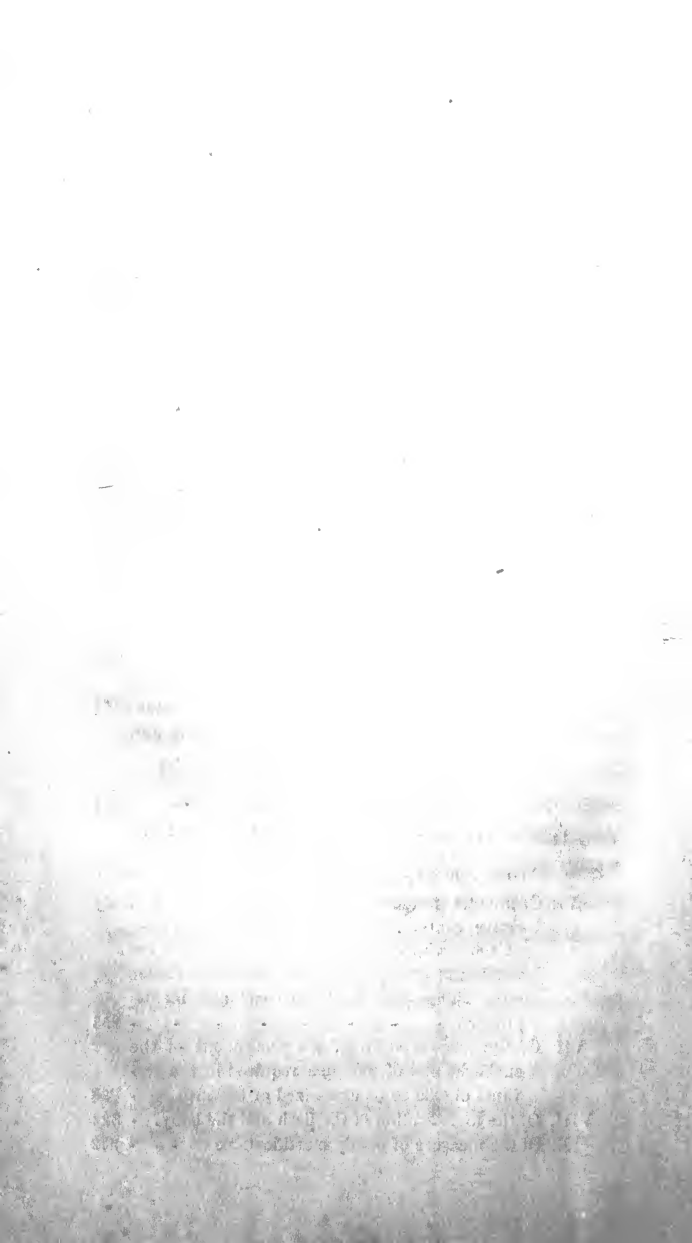
unbelief, and the prevalence of strange superstition which has taken possession of psychological inquirers, this systematic discussion of moral and intellectual phenomena which are displayed in the lives of the saints, may prove to many a solution of difficulties, and a safe guide to lead them out of danger. Learning is in our circumstances become a matter of necessity, and those who dwell much on the simplicity of the evangelical law, and on the danger of subtle discussions and minute investigations, will do well to remember that our Blessed Lord was once found "sitting in the midst of the doctors."

The present volume begins with the twenty-first chapter of the third book on the Beatification and Canonization of the Saints, and concludes with the thirtieth. The two volumes still to be published will contain the rest of the discussion on Heroic Virtue, and will make their appearance with as much speed as is consistent with a careful and accurate publication of them.

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BENEDICT XIV.

ON

HEROIC VIRTUE.

BOOK I.

CHAPTER I.*

ON HEROIC VIRTUE.

1. So far we have treated of the causes of martyrs: we now proceed to treat of the causes of confessors, whether bishops or not bishops, and also of virgins, and of those not virgins, and of widows; in all which cases the question turns upon their virtues, and a doubt about these corresponds to a doubt about martyrdom, and the reason of martyrdom in causes of martyrs.

The commentators on the canon law teach that manifold excellence of life is required both for beatification and canonization. To this effect write *in cap. Audivimus* Joannes Andreas, n. 4. Ancaran, n. 5. Zabarella, n. 5. and Fagnan, n. 3. *de Reliquiis et veneratione Sanctorum*, who also treat of the text, *in can. Miramur*, dist. 61; and

* In the original this volume begins at book iii. ch. 21.

again of that *in Can. Quatuor*, 12. *qu.* 2. Theologians teach that for beatification and canonization virtues are indispensable, but they must be in the heroic degree. So Scacchus,* and Castellinus,† who tells us that “not all the just are to be canonized by the Church, but those who have shone forth with heroic virtues.” The same rule is laid down in the Report to the secret consistory before Gregory XV. of blessed memory, by Francis Maria, Cardinal à Monte, Bishop of Porto, in the year 1622, on the life, holiness, acts of canonization, and miracles of the Blessed, now Saint, Teresa. “However, as canonization, which is now the question, requires virtue of a heroic and preeminent degree, what I shall presently say will prove that the virtues of Teresa fully attained to it.” The like had previously been said by the Auditors of the Rota, in a Report of the same cause.‡ “And although any just person may receive from God all that combination of grace, virtues, and gifts, yet it is not any just person that reaches that degree which the Church demands for canonization, but such an one only as, by many stages of progress, hath proved eminently just in the exercise of heroic virtues. To this end therefore are heroic virtues required in those who are to be canonized.” And although theologians and canonists do not express themselves in precisely the same way, still the sense both of theologians and jurists

* De not. et sign. sanctit. § 2. c. 4.

† De Certitud. Glor. Sanctor. in app. ad c. 4.

‡ Tit. de Sanctitate vitæ B. Teresiæ in specie.

is one and the same on the matter we are now discussing, as is well explained by Contelorus.* But as the words of theologians are best adapted for its purpose, the Holy See uses them in discussing the causes of the beatification and canonization of the servants of God; and the question proposed for discussion is this: "*An constet de virtutibus theologalibus, Fide, Spe et Charitate, ac de Cardinalibus Prudentiâ, Justitiâ, Fortitudine, ac Temperantiâ, et annexis, in gradu heroico in casu et ad effectum [de quo agitur].*" "Whether there is sufficient proof of the theological virtues, faith, hope, and charity, and of the cardinal virtues, prudence, justice, fortitude, and temperance, and of those things which belong to them, to the purpose and effect of this process."

2. Of the virtue of Faith mention is made, Wisd. iii. 14, "That hath not wrought iniquity with his hands.....for the precious gift of faith shall be given him." Ecclus. xlv. 4, "He sanctified him in his faith and meekness;" and of Stephen, Acts, vi. 5, that he was full of the Holy Ghost and of faith. Of Hope, Psalm iv. 10, "Thou, O Lord, singularly hast settled me in hope." Of Charity it is said, Rom. v. 5, "The charity of God is poured forth in our hearts;" and the apostle says, 1 Cor. xiii. 3, "If I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing."

* De Canoniz. SS. c. 15. n. 9.

Of Prudence, Prov. iv. 5, 6, "Get prudence,....for-sake her not, and she shall keep thee; love her, and she shall preserve thee." Of Justice, Prov. xi. 4, "Justice shall deliver from death." Ecclus. xiv. 17, "Before thy death work justice." Of Fortitude, Isaias, xl. 31, "They that hope in the Lord shall renew their strength." Job, xvii. 9, "The just man shall hold on his way, and he that hath clean hands shall be stronger and stronger." Lastly, of Temperance, Ecclus. xxxvii. 32, "Be not greedy in any feasting, and pour not thyself out upon any meat." Eccl. x. 17, "Blessed is the land whose princes eat in due season for refreshments, and not for riotousness."

3. And as, according to S. Dionysius,* holiness is nothing else than a purity free from all uncleanness, and perfect, and altogether stainless; and according to S. John Chrysostom, (or whoever is the author of the homily, undoubtedly an ancient one,) on Luke, c. 1, holiness is *apta circa Deum æquitas*, every one will see that to constitute it are required the theological virtues of Faith, Hope, and Charity, which are immediately conversant with God, as S. Thomas teaches, *I. 2. qu. 62, art. 1. in corp.* and is borne out by Ecclus. ii. 8, "Ye that fear the Lord, believe Him ... hope in Him ... love Him."

These virtues are called *Theological*, either because, as we have just said, they are conversant with God as their proper object, or be-

* De Divinis Nominibus cap. 12. p. 866.

cause they in a manner transform man into God, and make him divine, or because they are infused by God alone, or lastly, because they are delivered to us by divine revelation alone in the Holy Scripture, and were not known to the philosophers of old, as Estius well observes.* The other virtues are either intellectual or moral: by the former the intellect is perfected, by the latter the appetite; by reason of the former no one can be called simply good, by reason of the latter he can. Amongst these, some are called principal, or cardinal virtues, to wit, Prudence, Justice, Fortitude, and Temperance, either because they are four *genera* of virtues, under which the rest rank as *species*, or because they are severally conversant with what is most important in each subject-matter of virtue; so that the other virtues do not hold to them the relation of species to genera, but of the less principal, to the more principal, as Estius goes on to say,† and these also directed to God, as their ultimate end, are necessary to constitute holiness. This is implied by B. Peter Damiani,‡ in these words: “We in our measure are provided with wings, that is to say, spiritual virtues, which if we use with a good courage, we are raised aloft unto heavenly things;” and Hugh of S. Victor§ explains as follows the theological and cardinal virtues requisite for holiness. “But Faith, the first of the virtues, is added to humility, be-

* 3 lib. Sent. dist. 23. § 1.

† 3 lib. Sent. dist. 33. § 2.

‡ De Bon. Rel. Stat. c. ii.

§ T. 2. in opusc. de fructibus carnis, c. i. p. 114.

cause without Faith it is impossible to please God, and the just lives by Faith. But what profit have you in Faith, if you do not seek by Hope what you embrace by Faith? For what we see not as yet, we hope for, and Hope confoundeth not. But because by hoping we love that which we possess by Faith, Charity succeeds to Hope, and so Faith, which worketh by Charity, proceeds aright. Now Prudence teaches and informs us how these three virtues, that is to say, Hope, Faith, and Charity, are to be distinguished and held, Justice adorns and completes them, Fortitude retains and strengthens, and Temperance regulates and determines, lest they should run out to excess, or be inadequately straitened within their limits. If therefore you add these four virtues to the three former ones, that sevenfold number of virtues brings to those who fulfil it the plenitude of sevenfold grace, whereby the framework of vices is broken up, the body of the devil vanquished, and the fountain and source of all the virtues attained unto by the path of justice." This is well explained by the Auditors of the Rota in the Report of the cause of the servant of God, Nicolas Factor.

4. Virtue, as we learn from S. Augustin,* is "a good quality of the mind, whereby we live rightly, which no one uses amiss, which God worketh in us, without ourselves;" a definition of virtue which S. Thomas adopts and amplifies, *I. 2. qu. 55. art. 4.* It is not our object here to write

* Lib. 2. de libero arbitrio.

a treatise on the virtues in general, or on the theological or cardinal virtues. All the theologians treat of them; wherefore our present discourse shall merely treat of the heroicity of virtues, (if we may use the word,) so far as is required in discussing the causes of beatification and canonization; and we shall also throw out a few hints on the virtues in particular, whether theological or moral, but only in passing, to refresh the reader's memory on what theologians in ample volumes have said concerning them. And, in order to proceed systematically, we shall first speak of the heroicity of virtues among the Gentiles, then of the same amongst us, and, lastly, state wherein consists this same heroicity with regard both to the thing itself, and the effect of which we are treating.

5. Mention is made amongst the Gentiles of heroes, and heroic virtues, and they have given the name of heroes to such as Hector, Hercules, Achilles, Æneas, Fabricius, Fabius, Scipio Africanus, Regulus, Cato, Socrates, Plato, Diogenes the Cynic, &c. Aristotle* treats of heroic virtue, and says that as man stands midway between God and the higher intelligences on one side, and the brute creation on the other, so if he be so preeminent in the long and perfect exercise of virtue, as to follow throughout the guidance of reason, he puts off the sensual condition, and is brought into that which is purely spiritual, in such wise that his virtues are not thought to be

* Ethic. lib. vii. c. 1.

human, but heroic and divine : but if he is the slave of his vices, and is impotently carried away by the unrestrained impulse of his passions, he seems altogether to throw off humanity, and in a manner to degenerate into a brute ; in which case his vice appears not so much human as bestial.

This doctrine of Aristotle's is illustrated by Cardinal de Aguirre,* and before him was explained by S. Thomas with his usual acuteness,† where he says as follows : “ We must consider that the human soul stands midway between those superior and divine substances with whom it communicates by the intellect, and the brute creatures with whom it communicates by the sensitive faculties. As therefore the affections of this sensitive part in man are sometimes so corrupted as to approach to the similitude of the brutes ; so also the rational part is at times formed and perfected in man beyond the ordinary measure of man's perfection, as it were after the similitude of the superior substances, and this is called divine virtue, beyond human and ordinary virtue.” He adds besides, that the Gentiles for this reason called the souls of their deceased illustrious men, heroes. So too Francis Piccolomini:‡ “ Heroes are illustrious men, who by some eminent virtue, have attained to a condition which is more effulgent than that of ordinary humanity, whereby they either lead a

* *Philosophia Moralis*, part 2. lib. vii. c. 1.

† *Ad lib. vii. Aristot. Lect. 1. litt. c.*

‡ *Tract. de moribus. grad. 6. c. 2.*

glorious life, or after death their fame is much in the mouths of men." And concerning heroic men, he in like manner says, according to Aristotle's doctrine, "These are said to be elevated above the condition of man, because (so far as it is permitted unto man) they have shown themselves like gods: they are said to derive their descent from the gods."

6. Even theologians treat of the virtues of the Gentiles, and their heroicity. For they ask whether unbelievers, using only the light of nature, could have one or more virtues, true and perfect in their kind, although not meriting eternal life, since for this justifying grace is requisite; and whether the virtues aforesaid could ascend to the heroic degree of natural virtue, so that a man furnished therewith could be truly called a hero, and, lastly, whether any of them ever had them in the heroic degree, and was of right a hero, not in name only, but in reality. And indeed as to the question whether unbelievers, using only the light of nature, may have one or more moral virtues, true and perfect in their kind, although not meriting eternal life; we may truly and certainly answer it in the affirmative; for if unbelievers can do good and honourable actions, and practise them frequently, they can also acquire and obtain for themselves habits of such actions, and consequently have moral virtues true and perfect in their kind. St. Ambrose,* in *Psal.* 1, "And his leaf

* Tom. 1. opp. col. 757.

shall not fall off," has these words: "For virtues without faith are leaves; they seem to flourish, but they can do no good; they are driven by the wind, because they have no hold. How many Gentiles are there, who have compassion,] who have sobriety, but they have no fruit, because they have no faith. And some Jews [have chastity, much diligence in reading, but they are in like manner destitute of fruit." S. Ambrose therefore does not deny that they are virtues, but only says that they are void of the fruit of salvation, because they do not avail to them for everlasting salvation. To prove that unbelievers may without faith do some works morally good, theologians use the text of Exodus, c. 1; where when the Egyptian midwives had received a command from Pharaoh to kill all the male children of the Hebrews as soon as they were born, they feared God and did not do according to the orders of the king, but saved the males alive; which compassion indeed Scripture praises, and God did not leave it without a temporal recompense, for, v. 20, "Thereupon God dealt well with the midwives,and because the midwives feared God, He built them houses;" that is, he gave them a numerous offspring. They also apply the text of Ezechiel xxix. 20; where king Nabuchodonosor, for having prosperously carried on the war against the Tyrians, as God had commanded, received a temporal reward, viz., the land of Egypt, and its spoils: "I have given unto him the land of Egypt, because he hath laboured for me, saith

the Lord God;" on which S. Jerome well observes, t. 5. col. 353, "Because Nabuchodonosor received the reward of his good deed, we learn that even heathens who do well are not unrewarded by the judgment of God, and because Nabuchodonosor obeyed the will of God against a sinful people, he is called by Jeremiah the Dove of God." [xxv. 38.] We may refer to S. Thomas 2. 2. qu. 10. art. 4, and to a mass of similar evidence in Suarez,* and Tournely.† Amongst the condemned propositions of Michael Baius, and others proscribed in like manner afterwards, we find some, from the condemnation of which we gather, that the works of unbelievers though they are not good, in the sense we call works good which merit eternal salvation, still are not all bad, or indifferent, but may be good in the sense of moral goodness. The 25th of the propositions of Baius is as follows: "All the works of unbelievers are sins, and the virtues of the philosophers are vices." The 27th, "Freewill without the help of God's grace avails only to sin." The 37th, "Whoever recognises any natural good, that is, any which arises from the powers of our nature alone, thinks with Pelagius." The 38th, "All love of the reasonable creature is either that vicious cupidity loving the world, which is forbidden by S. John, or that laudable charity infused into the heart by the Holy Spirit, whereby God is loved." The 40th, "The sinner in all his actions is a

* Tract. de Fide, Spe et Charitate. disput. 17. § 3.

† Prælect. Theolog. tom. 2. de gratiâ Christi.

slave to the dominion of concupiscences." The 62nd, "That distinction is to be rejected, whereby a work is called good in a two-fold sense, either because it is right and good in its object and in all its circumstances, (which they were wont to call morally good,) or because it is meritorious of the kingdom of heaven, inasmuch as it proceeds from a lively member of Christ through the spirit of charity." Among the propositions proscribed by Alexander VIII., this is the 8th, "An unbeliever necessarily commits sin in every work he does." Other propositions of a like kind are proscribed in the Constitution of Clement XI., which begins with the word *Unigenitus*,* viz., the 39th, "That will which grace doth not prevent, has no light but to go astray; no ardour, but to cast itself headlong; no strength, but to wound itself; it is capable of every evil, incapable of any good." The 40th, "Without grace we can love nothing except to our condemnation." The 41st, "All knowledge of God, even that natural knowledge which the heathen philosophers possessed, cannot come from any source but God, and without grace produces nothing but presumption, vanity, and opposition to God Himself, instead of the affections of adoration, gratitude, and love." The 48th, "What else can we be but darkness, error, and sin, without the light of faith, without Christ, and without charity?"

7. Granted then, that true moral virtues

* Bullar. tom. 10. part 1. p. 342.

might be found in the Gentiles, after the manner we have explained, it remains to inquire, whether any of the virtues in them could ascend to the degree of heroicity; and next, whether any of these Gentiles actually had them in the heroic degree, so that they might, properly speaking, and not by an abuse of the term, be called heroes. And indeed, looking at the nature of the thing, there appears to be no reason why an unbeliever might not, for example, from the impulse of merely natural virtue expose himself not once, but many times to death, for the preservation either of conjugal or virginal chastity: in which case one could not doubt his having heroic virtue; for by so acting according to the dictate of right reason, he excels all others however chaste and courageous, in the virtue of chastity and fortitude. But whether there were any among the Gentiles, who so excelled in virtues to the heroic degree as to be truly called heroes, this is a question which belongs to history, not to theology: and therein it is a general opinion, that they were not possessed of moral virtues in the heroic degree, and could not truly be called Heroes. Because to constitute a hero, there is required the union of all moral virtues whatever, and all who among the Gentiles obtained the name of hero because of their eminence in some one moral virtue, were for the most part destitute of others, and even stained with vices, and consequently could not be called heroes in the strict sense of the

word. - Cardinal de Lauræa,* after proving that true moral virtues may be found in unbelievers, has laid down as a rule, that they cannot have all the moral virtues collectively; and concludes that none of those who are called heroes, ever did attain thereto; again,† after proving that nothing hinders but that some heroic virtue might be found among unbelievers, he says, that although some heroic virtue did appear in certain unbelievers, it was imperfect, since it could not in any respect be called perfect, even viewed as merely natural moral virtue. Cardinal de Aguirre pursues this same argument at length,‡ where, after demonstrating with great learning that heroic moral virtue only existed apparently, and not really in those heathens whom the Romans venerated as of chiefest rank in wisdom and virtue, or even in the Greek philosophers, all of whom, he contends, were stained with vices; in *Disp.* 12. *qu.* 2. § 3. he lays down, and proves it to be philosophically possible, that heroic virtue may exist in a mortal man, so that they make a distinction between possibility, as they say, and actuality; or reality; admitting the former, but rejecting the latter; and Cardinal de Aguirre § also says, “Certainly, if we diligently considered the virtues of certain heathens above-mentioned, which were reckoned heroic and divine, we should find, not only that they did not deserve epithets so magnificent, but that they did

* 3 lib. sent. tom. 2. Disput. 5. art. 2.

† Disp. 32. art. 7.

‡ Tract. de virtutibus et vitiis, disput. 12. quæst. § 3 and 4.

§ Philosoph. Moral. lib. 7. cap. 1. n. 6.

not even reach that degree of solid and perfect virtue, which constitutes a man simply good, &c. For those who were esteemed to possess heroic virtue, exhibited before men's eyes, works which seemed very far to surpass the ordinary measure of goodness, although if they were examined seriously, and by the standard of truth, perhaps they would not even deserve the simple appellation of virtue." To the same effect at very great length writes Theophilus Raynaud.* In the works of S. Basil† we have a learned discourse of the holy father addressed to young men, to show how they might derive profit from the works of heathen writers; in which, after relating how Socrates with the utmost patience allowed a drunkard to strike him in the face, he says, "This of Socrates is akin to that precept which teaches that far from avenging ourselves, when a man would strike one cheek, we must turn to him the other." Referring to Alexander, who would not look at the captive daughters of Darius of surpassing beauty, he says, "This conveys the same lesson as the precept, he that looketh after a woman to lust after her, although he has not actually committed adultery, yet as he has admitted concupiscence in his heart, is not without sin." Lastly, he relates that Clinias, a Pythagorean, would not swear to avoid a fine of three talents, though the oath would not have been a false one, on which he observes, "He had learnt, it seems,

* Tom. 4. de virtutibus et vitiis, lib. 1. c. 1. § 2. n. 82.

† Tom. 2. p. 173. et seq.

the precept which bids us not to swear at all." Those acts of the heathens are commended by the holy doctor; "But let us return to the examples of 'good actions.'" He thinks that through them a way is opened to observe the Christian precepts; "Wherefore he who shall have been trained in them will not withhold belief in ours as if they were impossible." But he sees clearly that those who kept them were so stained with vices, that they could not be called heroes; "But let us return to what I spoke in the beginning; we must not receive everything as a matter of course, but only what is profitable. It were unbecoming us to reject unwholesome food, and make no account of instructions which train the soul, but like a torrent carry away with us whatever comes in our way, and treasure it in our heart."

8. So far we have spoken of heroes and of heroic virtue with reference to heathens. Passing on to the Christian religion, we shall proceed to offer some remarks on the same subject with reference to beatification and canonization. S. Augustine,* after observing that the persecutions of the faithful, so far from hurting the Church, were useful to it, as they increased the number of martyrs; says of martyrs, "These we might call much more elegantly our heroes, if the ecclesiastical mode of speaking permitted that term." And a little further on, "But on the contrary, the martyrs would be called our heroes, if, as I said,

* Lib. 10. de Cio. Dei. r. 21.

the usages of ecclesiastical language permitted it, not because they had any companionship with the demons in the air, but because they vanquished the same demons, that is, the powers of the air." Coquæus in his notes on this chapter of S. Augustine well observes, that the name of hero carried with it a certain show of vain-glory, which holy men despised, and which the Christian religion rejects; in which sense it is that S. Augustine says, that he would call the martyrs our heroes, if ecclesiastical language permitted it. Coquæus goes on to say very truly, that if so many of Christ's martyrs who despised death, and poured out their blood for the Faith, were not heroes in name, they were so in reality; heroes too, if not in name, yet in reality, were so many Christian virgins who most bravely overcame the temptations of the devil, the assaults of the flesh and of the world; heroes, lastly, were those confessors who lived upon earth a life not human, but altogether angelic, as Scacchus shows at length.* It follows from hence, as we said in the first book of this treatise, that the *cultus* of the saints had its origin from the martyrs, and was afterwards extended to confessors, so we now say that the name of hero was first given to martyrs and afterwards to confessors, the profane term being hallowed, and its later use approved of. Whence Cardinal de Aguirre,† after quoting the above passage of S. Augustine, adds, "Thus far Augustine;

* De not. et sign. sanctit. § 2. c. 4.

† De virtutibus et vitiis, disput. 12. qu. 1. § 1. n. 10.

after whose example long custom has now applied that name of heroes not to martyrs only, but also to such confessors as by their eminent and admirable virtues and good works, have very far surpassed the rest of mankind, not merely the wicked, but also virtuous and just persons who have followed with slow foot-steps after holiness." Esparza also rightly observes,* "But, upon this hint of S. Augustine, later writers without any scruple constantly give the name of heroes, not only to Christ's martyrs, but also to confessors of all classes on a parity with martyrs, because of the resplendent excellence of their virtues, and in like manner they call by the appellation heroic, the virtues themselves, and their operations, as distinguished by a peculiar brightness of the last and highest degree." In martyrs, for the most part, it is in their death alone that the heroic character resides; because therein such heroicity is sometimes implied as may fairly be extended to all their life antecedent, or that they might have had still to spend. But in confessors the heroic character is not contained in any particular part, but it respects the whole life, it respects the death, and must be manifold, pervading many acts and habits, as will appear as we proceed.

9. The object answers to the name. For virtue truly heroic, and, as it were, divine, which, as we have shown, had hardly a place, if it had one at all, amongst heathens, was preserved for

* De virtutibus moralibus in communi, qu. 5. illat. de virtute heroicâ, art. 5.

the one people of God in the old law, and for the Catholic Church in the law of grace : wherefore before the Evangelic law, Abraham is praised as the special example of constancy and faith, Joseph of chastity and modesty, Job of invincible patience, David of meekness, and the Maccabees of admirable fortitude ; and after the coming of Christ John the Baptist set forth a wonderful model of innocence of every kind, the apostles of Christian perfection, the martyrs of fortitude, the confessors of constancy, the virgins of unsullied modesty. The divine and theological kind of heroic virtue is limited to those virtues only which God infuses into our minds, beyond all the requirements of nature, with a view to some end or object above nature. Such are not only those virtues imparted by God alone, such as faith, hope, and charity, which are specially conversant with God Himself as their immediate end and object, but also other moral virtues of the same supernatural class, which are not immediately conversant with God Himself, but with some other supernatural, inferior and created object, although they mediately tend and are directed to God as their ultimate supernatural end. But as the idea and nature of heroicity is not inseparably conjoined with divine or theological virtue, for in that case as many as are endowed with the theological virtues because of the grace of justification, nay, even Christians in a state of sin, retaining theological faith and hope, would be accounted to possess heroic virtue, which would be absurd ; it follows from hence

that in these virtues naturally divine or theological, then only the idea of heroic virtue is found, when they reach that crowning point of perfection, where a man very far surpasses the goodness of other just persons, who aspire more languidly after Christian perfection: and this, as Cardinal de Aguirre* observes, is applicable to the moral virtues. Of those who attain the crowning point of perfection, and surpass the goodness of other just men, that text of Ecclesiasticus is spoken, xxxi. 9, "Who is this, and we will praise him? for he hath done wonderful things in his life." Every one looks up to them, praises, admires, and, as it were, reveres them at a distance, as the people of old did the apostles. "And they were all with one accord in Solomon's porch, but of the rest durst no man join himself unto them; but the people magnified them," Acts, v. 12, 13, their virtue seemed so far eminent above the rest. They are also said to be "made partakers of the divine nature," as we have in St. Peter, ii. 1, 4, and to have a similitude unto Christ, as S. Thomast and S. Bonaventure† speak. All which however must be understood with limitations, as we shall show hereafter, because the perfect participation and similitude of God and Christ, is altogether impossible, and however great man's perfection may be, the interval which separates the creature from the Creator is always immeasurable and infinite. Hence S. Augustine speaking of Pela-

* De virtut. et vitiis disput. 12. qu. 1. § 2. no. 19.

† In lib. moralium c. 3.

‡ In 3. sent. dist. 34. qu. 1.

gius,* says, "God forbid we should tell him, as he says some of his opponents have, that man is comparable with God, if he be asserted to be void of sin, as if even an angel, because he is void of sin, could be comparable with God. My opinion is, that if our justice was incapable of increase, the creature is not equal to the Creator."

10. Agreeably to the foregoing, writers on canonization say that heroicity is a certain excellence in an action arising from the habit of charity, and a certain intention of the same degree, whereby the operations of our faculties, depending on the dominion of the will, are so directed to an exceeding lofty supernatural end, as very closely to attain unto it. This definition is given by Scacchus.† Matthæuccius proves that "theological and supernatural heroicity is a certain eminent and splendid degree of virtue, at which a man arrives by the special grace and motion of God, in such sort that he is joyfully moved to the higher and more perfect supernatural degrees, with an abnegation of himself, that is, with a dismissal of his own likings about the goods and advantages of time and sense."‡ Father Antonio Gonzalez, a Dominican, the learned and most diligent postulator of the cause of S. Rose of Lima, in his elaborate Information on her virtues, No. 10 and 11, says that heroicity "is a certain eminence of virtue in the highest degree, to which

* De Nat. et Grat. c. 33. col. 143. tom. 10. opp.

† De Not. et Sign. Sanctit. § 2. c. 4. p. 144.

‡ Pract. Theolog. Canonic. tit. 2. c. 1. n. 3.

men rise by the grace of God, or with more than human strength." Peter Francis de Rubeis, formerly Promoter of the Faith, in his observations in relation to the doubt whether the virtues of S. John of the Cross were in the heroic degree, laid it down that he was a Christian hero who practises Christian virtues in a more exalted way than the generality who practise the same." And Prosper Bottini, Archbishop of Myra, also formerly Promoter of the Faith, in his remarks on the question of the heroic virtues of the servant of God, Nicholas Factor, before the Sacred Congregation of Rites, after proving that not all operations and acts enjoined by a habit of infused virtue can be called heroic—else all the faithful in general, living in grace and acting worthily, might be called heroes, as we observed before—reduces the quality of heroicity to those acts which exceed the mode of working which is followed by even estimable men.

To the like effect the Consultors of the Sacred Congregation expressed themselves, whose suffrages appeared in print on the question of the heroic virtues of the servant of God, Cardinal Bellarmine, in the Report of the same cause, which ought to have been propounded, but was not actually so, when I held the office of *Fidei Promotor*.

In the suffrage of Cardinal Capisucchi, of illustrious memory, then Master of the Apostolic Palace, are these words: "We must premise that heroic virtue is that which, either because of the excellence of the work, or the presence of some circumstance which makes the work very difficult,

exhibits itself in some act which surpasses the ordinary human standard of working, so that a man is then said to work heroically when he works beyond the ordinary measure even of men working virtuously." In the suffrage of the Father Abbot de Mier, a Benedictine, we learn that heroic virtue ought to excel ordinary virtue, in the same proportion that magnificence excels liberality. F. Martin de Esparza* admits that he is a hero who surpasses in the splendour and fame of virtue other men who do well, but adds that this is not enough for the perfect knowledge of heroicity, for it does not reach to the substance of it, but only to a certain accidental comparative property of it. There must then be something absolute for the foundation of heroicity. In the same work the author has more to the purpose, but is more full on the question on his suffrage upon the cause aforesaid, as follows: "It is not in holy confessors, as in martyrs, that heroicity of virtue is discovered in some one or other exterior work very arduous, difficult, and admirable, because such a particular act can seldom fall in the way of holy confessors, or of many of them, to do; and where it has fallen in their way, and they have done such things, they are not for that reason especially esteemed and reputed heroes of holiness, but because, before and after it, but particularly up to the time of their death, they have persevered in a continuous, uninterrupted course of innocence of life, doing everything according to the

* De virt. mor. in communi, q. 5. illat. de virt. heroica, ar. 10.

evangelical precepts and counsels, with those circumstances in each action which tend to the summit of perfection, as to their substance and manner, with a firm and intense contempt of all earthly things, and a corresponding adhesion to God and to things divine. Now this way of life, pursued uniformly and invariably for a long time, far surpasses the condition of human nature left to itself. That is truly variable and inconstant for many reasons, but above all, because of the continual assaults of passions, conflicting at intervals with each other, yet always in league to seduce unto pleasure, and at last drawing men away from all virtue, much more from the highest degree of virtue. Whereas that sublime and long unvaried rule of action doth so far transcend the condition of man's nature, that it approaches closely to the essentially changeless holiness of the Divine Nature, and therefore of itself suffices for evangelical heroicity, because it of itself constitutes a man perfect after the manner that our Father in heaven is perfect. But in Bellarmine, so remarkably stainless was his course in such a life, and so entirely perfect in each thing his mode of action, almost from mere infancy to his seventy-ninth year inclusive, the last of his life, that throughout that long time no one was able to discern in him any sin, even venial, with perfect deliberation, nor yet any trace of imperfection respecting the evangelical counsels or the rules of religion. There is no occasion to produce any single witness to prove this, because our whole summary is full of such pan-

egyrics on oath, and others not indeed on oath, but well worthy of belief, and certainly convincing, on account of the eminent qualities of the deponents. What can be said to the fact that in the general confession of his whole life, made upon his death-bed, the confessor could scarcely find sufficient matter for a valid absolution? This long course of action therefore and way of life, unstained, perfect, and exemplary in every condition, time, and place, does of itself prove conclusively the heroicity of all the virtues of Cardinal Bellarmine."

There were also edited at Rome in the year 1722, some suffrages of the academies or theological universities of Paris, Salamanca, and Padua, in the cause of a certain servant of God, Apparitius, of which hereafter. Moreover, in the suffrage of Father Nicolas de Buico de Spinazzola, a Franciscan, and primary theologian of the Scotist philosophy in the University of Padua, p. 185, we read, "I remind you that the term heroic is derived to Christians from heathenism. But it signifies amongst us that degree of perfection and excellence of virtue by which a man in the matter of any virtue surpasses all others, and through this becomes and seems like unto God." And in the suffrage of Michael Veri, Doctor in Theology, and public Professor of Dialectics in the same university, p. 216, we find, "Heroic virtue therefore is a general habit, comprehending all that is loftiest in every virtue, and it creates a dominion of human reason over the passions in everything, of such a nature and

extent, that no object has the power of forcing the hero to swerve from what is sanctioned by right reason. Hence it is that heroic virtue seems rather divine than human."

11. So far the writers on beatification and canonization. It remains for us to explain the usage of the Holy See and the Sacred Congregation of Rites, when a question occurs concerning virtues and their heroicity. Now throughout the present inquiry, it must be remembered (1) that the question before us does not regard virtue or virtues merely civil, but only Christian virtues; because the former have in view only the goodness of virtue, considered within the limits of moral goodness, but the latter are referred either actually, or virtually, to God Himself, as to a supernatural end: (2) that the gist of the question lies not simply in Christian virtues as such, but in their heroicity: (3) that heroicity is nothing else than the excellence of the work, the cause and origin of which is derived in general from the difficulty of the work itself; for things which are common and ordinary are not excellent, and do not excite admiration, as Maderna well observes:* (4) that the excellence and difficulty of the work must be judged of with reference to the circumstances; for if, to take an instance, a child fasts, as we read of S. Nicholas, Bishop of Myra, that certainly would be a work of excellence, but it would not be so, if the fast were made by a person of full age; if a king or a prince ministers to the

* Quæst. Theolog. t. 2. tr. 6. q. 3. a. 2. n. 6, 7.

sick in a hospital, as we read to have been done by S. Louis king of France, such an act will be accounted excellent; not so however, when it is done by a man of the lowest rank:*(5) that in practice, and for the effect in question, a few acts, although heroic, are not enough; since manifold excellence of life is required in those who are to be canonized, as the canonists above referred to affirm, and since it cannot be said that proof has been given of virtues in the heroic degree, to use the technical term of theology, unless manifold actions, endowed with the quality of heroicity, are stated to have been done by the servants of God, as Rosignoli well suggests,† where he speaks as follows: "The fourth means of preserving virtue, is its perpetual use and exercise, for virtue is that talent in the Gospel, which God doth in nowise allow to lie idle. Wherefore, in order that virtuous duties may be discharged, very great watchfulness is necessary, and every occasion which offers eagerly caught at, because in the race of virtue, whoever is not going forward, is going backward:" (6) that a multitude of actions, although heroic, is not enough to prove the virtues of him who is to obtain beatification and canonization, for it is not enough, for example, if the heroic habit of faith be proved by several heroic acts of the virtue of Faith, but it is further requisite that the heroic habits of other theological and cardinal virtues be proved by other

* Scacch. de not. et Sign. Sanct. § 2. c. 1.

† De discipl. Christianæ perfectionis, lib. iii. c. 1.

acts in the way we shall hereafter explain. So Scacchus.* “It remains therefore that the consideration of all the virtues and actions to be considered in the acts of the servants of God, ought to be reduced to seven heads, namely, to the habit of the infused virtues, which are Faith, Hope, and Charity, and to the habit of the four acquired moral or cardinal virtues, which are Prudence, Justice, Fortitude, and Temperance. For all the other acts of the same virtues are reduced to these heads, either as subjective parts of them, or potential parts of them, or as species to their genera, according to the definition and nature of which, their object, circumstances, and end, the acts of the servants of God come in practice separately to be weighed and examined.” We must not however understand by this, that in every case of beatification and canonization, it is necessary to prove the existence of both the theological and cardinal virtues in the heroic degree, by manifold heroic acts of the same kind, proceeding from each of the virtues aforesaid: but that in every such case, by manifold heroic acts must be proved the existence of the theological virtues, and above all, of Charity, in the heroic degree: because those, who by reason of their admirable perfection in theological virtues, have wholly devoted themselves to God, as to a supernatural end, like most faithful servants and dear sons, whilst on the one hand they exercise themselves with the whole energy of their soul, in

* De not. et sign. Sanct. § 2. c. 3. p. 133.

the theological virtues, on the other, by the illumination and control of those virtues, they do with all their might elicit acts of the moral virtues, as Cardinal de Aguirre* writes; and again, because charity is the bond of perfection, as the Apostle testifies, (Col. i. 14;) of which St. John says, (I. iv. 16,) "He that abideth in charity, abideth in God, and God in him;" and it is also greater than the other virtues, according to the doctrine of St. Thomas,† where he has the following words: "But as all the three theological virtues relate to God, as their proper object, it is impossible to call one of them greater than the others, by reason of its being conversant with a greater object; it can only so be called, because it is nearer to its object than the rest, and this is the way in which charity is greater than the rest, because the others by their very definition imply a certain distance from their object; for faith is of things not seen, hope of things not possessed; but the love of charity is of that which is already possessed, for the object loved is in a manner in him who loves it, and he is by affection drawn on to a union with that object." And, lastly, because on the eminence of charity, the splendour and eminence of the other virtues depend; as F. Antonio Gonzalez the Dominican, in his dissertation on the heroicity of the virtues of S. Rose of Lima,‡ and Castellinus,§ show at length. But

* De virtut. et vit. Disp. 12. q. 1. § 2. n. 20.

† I. 2. qu. 66. art. 6. in corp.

‡ Tit. De principio formæ et radice ex quâ virtutis promanat heroicitas.

§ De Certitudine Gloriæ Sanctorum, app. ad. c. iv. § 1. n. 12.

the theological virtues in the heroic degree having been proved in the manner aforesaid, it is necessary that the existence of the cardinal or moral virtues should be proved, not always however, but sometimes, by heroic actions, and sometimes by ordinary ones, the necessity of heroic actions being restricted to those virtues in which the servant of God, whilst he lived, was able to exercise himself, according to his state and condition of life. This we deduce from the doctrine of S. Thomas:* “For nothing hinders but that a virtuous man may be furnished with the material of one virtue, but not with that of another, as a poor man has the material of temperance, but not the material of magnificence.”

This doctrine is illustrated by the fathers of Salamanca,† where they teach that the matter of any virtue may be impossible in the case of certain persons, in two ways, viz., absolutely, where the subject is naturally incapable of such and such acts, as an angel is void of passions, which are the subject-matter of temperance and fortitude; and as the Divine Being is incapable of sin, which is the subject-matter of penance; or else accidentally, by reason of some accidental condition, as a married person, from the condition of that state, cannot have the means of a virgin life, of which however, irrespectively of circumstances, he was capable; and a poor man, the loss of riches being presupposed, cannot be at large expense, which is the subject-matter of

* 2 2. qu. 152. art. 3. ad. sec.

† Curs. Theolog. t. 3. tr. 12. de virt. disp. 4. dub. 2. § 1. n. 23.

magnificence, for which however he is not, as before, *per se*, necessarily incompetent. To the same effect, Rosignoli* says, "The fifth rule is, that we should practise those virtues most, at which we are the most ready either by nature or by grace; for such readiness, God has either implanted in our nature, or graciously given us for this end, that we should excel in those very virtues; and therefore it is highly probable, that God calls us first to perfection in them, that being well confirmed therein, we may the more easily afterwards overcome whatever difficulty and labour there may be in the exercise of other virtues. And the same principle applies to the virtues of any particular state or vocation, for God wills us to cultivate those virtues, whereon depend the functions of the vocation in which we are placed by Him, and whereby they are perfected." Matthæuccius† well observes, that if heroicity had to be proved in respect of all the virtues separately, there would be an end to the causes of hermits, religious, married persons, and poor, because by reason of their state, hermits cannot assist neighbours with temporal relief, nor can religious, who are bound by the vow of poverty, give alms to the needy, nor the poor exhibit acts of Christian magnificence. Wherefore F. Garzoni, formerly Procurator General of the order of the Servites, has thus written in his suffrage on the virtues of the servant of God, Cardinal Bellarmine, in his last Report of that cause: "Further, although for a person

* De discipl. Christian. perfect. III. 1.

† Loc. cit. n. 37.

to be canonized, the possession of all the virtues aforesaid is required, still it is not necessary that they should be verified or proved to be eminent, each by separate acts, because not all the saints have been resplendent with this excellence in the several virtues, in the same way, but one or other more in this than in that; so we praise the humility of one saint, the patience of a second, the poverty of a third, because they were more pre-eminent in those virtues, and greater trial was made of them therein. Wherefore, for a person to be canonized, it is enough to establish his eminence and heroicity in those virtues, opportunities for the practice of which had been given him, according to his condition, grade, and circumstances. Such is the opinion of all the doctors.”

(7) We must also observe, that excellence in the virtues cannot be said to be proved by acts, however manifold and heroic, unless such acts were elicited promptly, easily, and with delight, as Scacchus shows at length, as follows: * “An ease and readiness in the power of producing virtuous acts is the mark and sign of a habit already acquired. Further, pleasure in producing the act is the mark of a habit already acquired, and intense in degree. Lastly, if with this pleasure there be united a sweetness felt by any one in eliciting any act of virtue with a view to some supernatural end, prompted by charity, such sweetness and delight is a mark and sign of heroicity, which doth naturally cause a certain

* De notis et sign. sanctit. § 2. c. 4. p. 150, 19.

readiness and delight, together with sweetness, in the faculties producing special acts." In fine, to answer in the affirmative to a question as to the existence of heroic virtues, it is necessary that the hero should always have been the same, that is, that he should not have strayed from the path of virtue, as Cardinal de Aguirre teaches:* "But in whatever degree," says he, "heroic virtue is possessed, it not only does not permit any vice, or deliberate bad actions of any kind, but not even the omission of any action, most admirable and perfect, according to the several circumstances of person, time, and place, wherein it ought to be exercised. Wherefore it never allows of anything low, anything mean, or any even pardonable imperfection of manners, on full deliberation, but at all times and places retains that sublimity of soul, tending with all its might to the highest goodness, and to the following of God; although herein, as we said, there are degrees—the highest, the middle, and the lowest, according to the highest, middle, and lowest intensity of the habit of heroicity, which may heighten its intensity more and more without any certain limit." See further F. Martin de Esparza,† and Matthæuccius,‡ which we shall explain elsewhere, when we shall treat of sins, on which sometimes a question occurs in examining the causes of the servants of God.

* Tract. de virt. et vit. disp. 12. qu. 2. § 2. n. 25.

† Tract. de virtutibus moral. in communi. qu. 5. de virt. heroica.

‡ Curs. Theol. T. 2. tr. 6. de virt. in communi. q. 3. de virt. heroica, a. 2. § 2. n. 35.

12. It may occur to the reader, that both the philosophers and the fathers of the Church say that the virtues are connected with each other in such a way that whoever has one of them may be said to have all the others, and he may infer from hence that it is not necessary to produce particular proofs of each virtue, but it is enough if only one of them should be proved, as in its existence that of the rest is implied. It cannot be denied that the philosophers thought that whoever has one virtue has others also, as it is laid down in Cicero* and in Aristotle,† where he says, “The argument that the virtues are separate because the same person is not happily constituted by nature for all the virtues in the same measure, might be refuted in this way, it held good for the natural virtues, but not for those with regard to which a man is called absolutely good, for all these will be present together with the single virtue of prudence.” With which opinion some of the fathers coincide, as S. Ambrose,‡ who says, “Yet we more readily trust ourselves to a just man, than to a prudent one, to use the ordinary way of speaking. But according to the definition of the philosophers, in whomsoever there is one virtue, the others go with it, nor can justice exist without prudence;” and S. Jerome,§ “The Stoics describe the four virtues so closely linked and united together, that whoever is without one amongst them, is destitute of them all,

* De off. lib. iv.

† Ethic. lib. vi. c. ult.

‡ De off. ii. 8. n. 43.

§ Ep. 66. ad Pammach. opp. t. 1. n. 3. col. 362.

Prudence, Justice, Fortitude and Temperance.” Nevertheless, if the matter be examined with proper diligence, it will be sufficiently apparent, either that what has been stated, does not altogether hold good, or, at least, is in nowise inconsistent with the assumption already laid down.

13. Of the habits of the theological virtues, i. e. Faith, Hope, and Charity, there was formerly a question amongst theologians, whether they were infused together with grace in baptism. For before Innocent III. it was the general opinion, that in adults, habits of the virtues, particularly the theological virtues, were infused, together with justification ; although some for special reasons, denied that such habits are infused in infants at baptism ; as appears from the chapter *Magores. de Baptismo.*, and as Suarez proves.* At the Council of Vienne under Clement V. it was held as the more probable opinion, that grace and the virtues are then infused in adults, as is stated in *Clementinis*.† And since after that, it was thus decreed at the Council of Trent,‡ “ Whence in justification itself, along with the remission of sins, man receives through Jesus Christ, in Whom he is implanted, all these things infused simultaneously, Faith, Hope, and Charity,” it is considered by some as very probable, that since the Council of Trent, it is matter of faith, that the infused habits of Faith, Hope, and Charity, are given to the justified. So

* Lib. vi. de gratiâ. c. 8.

† De summâ Trinitate et Fide Catholicâ.

‡ Sess. vi. c. 7. de justificat.

Suarez,* and Vega.† Again, when charity is lost by sin, it is certain that faith still remains, unless perchance there is the sin of infidelity in the case; and this is true faith, although it is formless and devoid of life. Whence it is thus decreed in the Council of Trent:‡ “If any one shall say, that when grace is lost by sin, faith also is invariably lost at the same time; or that the faith which remains, is not true faith, although it be not living; or that, whoever has faith without charity, is not a Christian, let him be anathema.” And although the holy Council speaks there only of the virtue of faith, yet from its doctrine recognising hope in the sinner, “They are raised unto hope, trusting that God will be merciful to them through Christ,” we gather sufficiently, that when charity is lost by sin, hope as well as faith remains, unless there be present the sin of desperation; which being premised, the mutual connexion of the theological virtues is proved by their first infusion, not to be necessarily implied in their nature, but to arise from the loving-kindness of God, who, when He heals any one, heals him perfectly.

14. Dismissing therefore the necessity of a mutual connexion between the theological virtues, we are to consider the connexion of the virtues aforesaid with the moral virtues, and the connexion of the moral virtues with each other. It is as yet a disputed point whether there is an infusion of the moral virtues together with

* Loc. cit. § 14.

† Conc. Trid. lib. vii. c. 6.

‡ Sess. vi. de justificat. can. 28.

the theological virtues. S. Thomas* discusses the question, "Whether any moral virtues are given to us by infusion?" which he answers affirmatively, because it is necessary that effects correspond proportionately to their causes and principles: whence, just as all the virtues both moral and intellectual which are acquired by our acts, proceed from certain natural principles already existing in us; so to the theological virtues, whereby our life is ordered unto a supernatural end, which virtues are conferred upon us by God, other habits formed in us by divine power, necessarily correspond. And these are related to the theological virtues, as virtues moral and intellectual are to the natural principles of virtues.† Scotus on the other hand denies the infusion of moral virtues in the faithful in addition to those acquired.‡ He and his disciples, premising that an unbeliever coming to the faith, and being justified, knows everything that the faith dictates, both that one ought to live justly and chastely, and act with fortitude, sometimes as a matter of necessity, sometimes in order to obtain some final end beyond nature, known by faith, and desired by charity; infer from hence, that the infusion of these moral virtues is not to be admitted, since without that, their acts may be directed to a supernatural end, by the dictation of faith, and the determining direction of charity. A gloss on the decree of

* I. 2. qu. 63. art. 3.

† So, at length the fathers of Salamanca, in cursu Theolog. III. tr. II. disp. 3.

‡ In III sent. dist. 36. qu. unic. art. 3.

Clement V. quoted above,* gives both the aforesaid opinions; by the contrariety of which every one of course will see, that it cannot be maintained positively that there is a connexion between the habits of the theological and the moral virtues, chiefly because of the case of infants, who, (as we have observed,) receive in baptism the habits of the theological virtues by infusion, but, according to the opinion of those who do not admit the infusion of the moral virtues, undoubtedly cannot receive those.

15. The like judgment is to be given about the mutual connexion of the moral virtues, since experience proves that some men are humble, but not brave. For S. Gregory the Great observes,† “It has often been our lot to see persons who were chaste, but not humble, and some who were in a manner humble, but not compassionate; others who were in a manner compassionate, but in nowise just; others again, in a manner just, but trusting rather in themselves than in the Lord.” The mutual connexion of the virtues seems therefore only necessary to constitute them altogether perfect; as St. Gregory goes on to say, “One virtue therefore without the rest, is either no virtue at all, or it is imperfect. For, to use the fourfold division of virtues, prudence, temperance, fortitude, and justice are so far severally perfect, as they are mutually in conjunction with each

* Clement. unic. in verb. Sanctorum et Doctorum, de Summâ Trinitate et Fide Catholicâ.

† Lib. 22. moral. c. 1. n. 2. opp. t. I. col. 697.

other, but they can in nowise be perfect, when they are disjoined." So S. Thomas, * where he teaches, that we may view the moral virtues in their imperfect state, and so out of connexion with each other; on the contrary, if viewed in their perfect state, that then they are in connexion. And he also says,† that by the habit of a vice the virtue opposed to it is lost, and by the loss of that, other virtues are lost, so far as regards their theoretical and formal perfection. And since, for beatification and canonization, the virtues ought not to be imperfect, but perfect, hence it is necessary that inquiry be made concerning their connexion, in order to determine whether they were perfect or imperfect. This does not imply that the servant of God must have actually exhibited heroicity in all things, since it suffices as we have said, if he was a hero in faith, hope, and charity, and in like manner was a hero in those moral virtues in which his state of life enabled him to exercise himself, with a readiness of mind to do the like in others, if occasion were given him to put them in practice. Wherefore St. Jerome, who as we have seen, admitted the connexion of virtues, so that whoever has one, must be said to have the rest, makes Critobulus ask,‡ "And how read we, whoever hath one, seems to have all the virtues?" To which Atticus replies, "It is by participation, not special possession; for of necessity each person excels in

* I. 2. qu. 65. art. 1. in corp.

† Qu. 73. art. 1. ad sec.

‡ Lib. I. contr. Pelag. n. 19. opp. t. 2. col. 700.

some." The same is to be learnt also from S. Thomas,* where he explains the connexion of the virtues, and shows that it is to be understood not in reference to acts, but to dispositions of mind. The Fathers of Salamanca,† often quoted, treat of this most copiously. Estius‡ writes as follows: "What the fathers have sometimes said, that all the virtues do not exist in one man, even a saint, though this is to be understood of the excellency of virtue, for some have surpassed others in goodness; yet nevertheless it may be understood of virtues in so far as they are certain habits by which men work easily and with pleasure. For in this way they who have charity have not all virtues, but only in the preparation of their will to perform the acts of the virtues, time and place demanding them. They may be said therefore to exist in charity as in their root, according to S. Gregory, who in his twenty-seventh Homily on the Gospels says, 'As many branches grow from one root, so many virtues proceed from charity.' That this is a sufficient account of Christian virtue, which rooted in charity is connected with the others, I have already shown in my twenty-seventh distinction of the second book."

Cardinal de Lauræa‡ concludes that in a man simply or perfectly moral the virtues are necessarily connected, and that the moral virtues are connected together in this sense, that whoever

* 2. 2. q. 129. a. 3. ad. sec.

† Tom. 3. in 1. 2. D. Thom. q. 65. disp. 4.

‡ 3. Sent. dist. 36. § 2.

§ In 3 lib. sent. tom. 2. disp. 4. art. 5. n. 76.



has one virtue truly, must also have the rest, at least in the preparation of his mind, that is, with an intention either implicit or explicit, of exercising them, if occasion offered. To this he adds in the same place, that in the process for beatification and canonization, according to the practice of the Apostolic See, all the virtues must be proved. "This is evident from the fact, and practice of the Church, which in the beatification and canonization of saints who are proposed for our imitation, is not content with the proof of any one virtue, but requires proof of all, though it is not necessary that the servant of God should have at all times practised them, nor that all of them should have been in the heroic degree, for S. Jerome thinks that never happened. It is sufficient however to know that those are considered perfect by the Church who had all the virtues, and that these are worthy of beatification." With this agrees Matthæuccius.* So S. Thomas,† after proposing the question, "Whether all the virtues existing at once in the same person are equal," and solving it by a distinction between equality of species and equality of proportion, produces in the second place, an argument against himself. "Moreover, if all the virtues were equally intense in one and the same person, it would follow that whoever exceeded any one in a single virtue, would also exceed him in all the rest. But this is manifestly false, because different saints are especially praised for different virtues, as Abraham for faith, Moses for meekness, Job

* Loc. cit. tit. 2. c. 1. § 1.

† I. II. qu. 66. art. 2.

for patience ; whence the Church sings of every confessor, *Non est inventus similis illi, qui conservaret legem excelsi*, because every one of them had some particular virtue as his prerogative. It is not true then, that all the virtues are equal in one and the same person." To this S. Thomas answers, "We reply that one saint is specially praised for one virtue, and another for another, because of their more excellent readiness in the acts of one virtue, than in the acts of another." St. Jerome had said before St. Thomas, that he who had one virtue had all by participation, and that therefore it was not necessary that each should excel in each separately. So Solomon excelled in wisdom, David in meekness, Elias and Phinees in zeal, Abraham in faith, Peter in perfect love, Paul in the labours of preaching. S. Gregory the Great well observes,* "To the end therefore that a ray of star-light coming forth in his season, and successively changing, might illumine the dark clouds of the night of this world. Abel came to show us innocence, Enoch came to teach us purity of life, Noe came to insinuate the lesson of long-suffering in faith and good works, Abraham came to manifest obedience, Isaac came to give an example of holiness in wedded life, Jacob came as a pattern of endurance of toil, Joseph came to return good for evil, Moses came to show forth meekness, Josue came to instruct us to have confidence under adversity, Job, amid strifes, to show forth patience. Behold! what refulgent stars we see

* Præfat. in expos. libri. Job. c. 6.]

in the heavens, that in this our journey by night we may walk without stumbling." Wherefore S. Antony, the father of the saints of the desert, said, according to Cassian,* that we should not look for all the acts of all the virtues in the degree of excellence, in every holy man, "For it is an old and admirable saying of B. Antony, that a monk ought by no means to look in any one man, however eminent, for every kind of virtue alike. For one man is adorned with the flowers of knowledge, another is more strongly guarded by discretion, another has the settled foundation of patience, another is remarkable for the virtue of humility, another for that of continence, the ornament of another is the grace of simplicity. This saint excels the rest in his magnanimity, that in his pitifulness. In zeal for watchings one, for holy silence another, for labour a third." Theophilus Raynaud † speaks on the same subject thus: "Some saints are adorned with all the virtues of their state. However, as every sort does not produce everything, but has some fruit peculiar to itself; so the saints generally are eminent for the brightness of some one especial virtue, and notwithstanding the connexion subsisting between the virtues, one virtue there will be which sends forth a conspicuous and surpassing light."

* Lib. v. de Inst. Cœnob. c. 4.

† De cultu Sanctorum speciali, punct. 2. p. 485.

CHAPTER II.

WHEREIN ARE PROPOSED AND EXPLAINED CERTAIN
QUESTIONS TOUCHING THE HEROICITY OF VIRTUES.

1. FROM what has been said in the foregoing chapter, Christian virtue, in order to be heroic, must have this effect, that he who possesses it works with ease, readiness, and delight, above the ordinary measure, for a supernatural end, and so without human reasoning, with an abnegation of self, and with an entire subjection of the passions. Whence, St. Ambrose,* explaining that text, "Many rising up in those days, went into the hill country with haste," says, "The grace of the Holy Spirit knows nothing of slow delays." And of the Apostles it is said, (Acts, v. 41,) "They indeed went from the presence of the council rejoicing that they were accounted worthy to suffer reproach for the name of Jesus;" and Wisd. v. 4. "We fools esteemed their life madness." For all these things show that it is the property of heroic Christian virtue, to make him who hath it work with ease, readiness, and delight, and with self-abnegation. But the question arising from the above, consists herein, whether heroic Christian virtue, in order to do this, must have annexed to it some one of the gifts of the Holy Spirit, concerning which Isaias speaks, (ch. xi. 2, 3,) "The spirit of the Lord

* Lib. II. in Lucam n. 19, (opp. t. I. col. 1288.)

shall rest upon him ; the spirit of wisdom and of understanding ; the spirit of counsel and of fortitude ; the spirit of knowledge and of godliness ; and he shall be filled with the spirit of the fear of the Lord.” Which gifts of the Holy Spirit are habits, whereby a man is made perfect in readily obeying the Holy Spirit, according to the doctrine of S. Thomas.* The same author teaches,† that the connecting-link of these gifts is charity, so that he who has charity has all the gifts of the Holy Spirit, none of which can be had without charity : and further on he proves that the theological virtues are to be preferred to the gifts of the Holy Spirit, since they direct and govern them ; but in the moral virtues, the said gifts are preferred above the virtues, since they perfect the powers of the soul with reference to the Holy Spirit which moves them. But, to return to the question we proposed, Cardinal de Lauræa‡ answers it in the affirmative, for by common virtue one is enabled to do works in the way common to others, but by heroic virtue, above the common way, and with the qualities we have described, which cannot arise, except from a principle higher, and nobler, and more efficaciously exciting, or which is the same thing, from one or more gifts of the Holy Spirit. In this he is followed by Michael Angelus Lapius.§ On the other hand, Maderna,|| admits indeed, that in Christ, all His workings were by the

* I. 2. qu. 68. art. 4.

† Art. 5.

‡ In 3 lib. sent. t. 2. disp. 32. art. 6. *de virtute heroicâ*.

§ Dissert. de virt. heroic. in Beat. et Canon. p. 57.

|| Cursu Theolog. t. 2. tr. 6. qu. 3. art. 2.

gifts of the Holy Spirit, since, from the passages in Isaias it is of faith that all the aforesaid gifts were in Him. He also admits that sometimes some gift of the Holy Spirit concurs to produce heroic acts, but contends that it is not necessarily implied in heroic virtue, that it should have annexed to it some gift of the Holy Spirit, whereby he who hath it works with ease and delight according to God's inspiration, but that virtue itself which is intense and perfect beyond the ordinary measure, has the effect of making him who has it, act beyond the ordinary measure of operation, with ease, promptitude, and pleasurable feeling. The first opinion moreover is agreeable to the doctrine of S. Thomas,* and is well explained by Rosignoli,† “For then doth God Himself alone move the mind of a man, not only by the infusion of the theological and moral virtues, but also by the gifts of the Holy Spirit, which are enumerated in the book of Isaias, wisdom, understanding, counsel, fortitude, knowledge, godliness, the fear of the Lord, which are the most excellent supernatural habits, and which always accompany charity. For although God always has an open entrance into the soul of man, by the infused virtues, whether theological or moral, yet for the exercise of the highest offices of virtue, he imparts to man those highest gifts, whereby, as it were by chains binding it to Himself, He turns the soul in all directions, whither He wills. Such as these the philo-

* I. 2. qu. 68, art. 1. II. 2. qu. 159. art. 2.

† De Discipl. Christian. perfect. lib. 3. c. 2.

sophers happily called heroic actions, or the actions of a purified soul. But the holy fathers called them spiritual, deific, and divine. For they who are breathed upon by this Divine Spirit, are not so much men, as in a manner gods, such as were so many patriarchs, prophets, apostles, and apostolic men, who by reason of these most admirable gifts, are looked up unto by mortals, as persons greater than ordinary, as heavenly men."

2. There is another similar question, whether heroic virtue differs in species from that which is not heroic. This Cardinal de Lauræa answers in the negative,* as Christian virtue, both heroic and ordinary, aims at the highest supernatural good, and heroicity is only the perfection of virtue, which cannot therefore constitute a difference in species between the two. This is also the opinion of S. Thomas,† who after proposing the question, "Whether the virtues were in Christ," and solving it in the affirmative, starts the following objection: "According to the philosopher, *Ethic. lib. vii.*, virtue is contradistinguished from a certain god-like and heroic habit which is attributed to god-like men; but this especially belongs to Christ, wherefore Christ had not the virtues, but something higher than virtue." This objection he answers as follows: "That heroic or divine habit does not differ from virtue commonly so called, except in its more perfect way, inasmuch as a person is disposed to good in a certain higher way than the gen-

* Loc. cit. art. 8.

† III. qu. 7. art. 2.

erality. Whence this does not prove that Christ had not the virtues, but that He had them in the utmost perfection, beyond the ordinary way, as also Plotinus has laid down that there is a certain sublime order of virtue, which he calls the virtues of a purified soul." With this agrees Scotus,* who, speaking of the opinion of Aristotle, says, "in all goodness he finds four degrees, perseverance, continence, temperance, and what is heroic. The most perfect virtue therefore in the same species is heroic." Similarly Suarez:† "Heroic virtue does not essentially differ from common virtue, because both are concerned with the same matter, and come under the same formal cause or motive; and perfection, which is the addition supplied by heroic virtue, is merely this, that it has little or no admixture of the contrary vice, and has an ease and readiness in eliciting fervent and perfect acts of virtue, which perfection is manifestly accidental."

3. A third question arising from the above considerations is, whether heroic virtue, to be such, ought to be the virtue of a purified soul, so that virtue not belonging to that class cannot be heroic. In order to the solution of this, we must premise that according to the Platonists, the cardinal virtues are divided into four classes; those belonging to the civil state, to the process of purification, to the purified soul, and to the ideal or exemplar goodness. The moral or cardinal virtues in Almighty God are eminently

* 3. Sent. d. 34. q. unic. n. 22.

† In III. S. Thom. t. 1. qu. 7. art. 2.

of the last-mentioned class, ideal or exemplary ; thus of Justice we read in Ps. x. 8, "The Lord is just, and hath loved justice : His countenance hath beheld righteousness" [*æquitatem.*] Of Fortitude, Gen. xlv. 3, "I am the most mighty God." Of Temperance, Exod. xxxiv. 6, "The Lord patient and of much compassion, and true." Of Prudence, Job, xxvi. 3, "Thou hast shown Thy very great prudence." Wherefore S. Thomas,* after admitting this fourfold distinction, teaches that the ideal of human virtue is pre-existent in God, as also in Him the forms of all things are pre-existent, and so the virtues, according as they exist in God, as ideals or exemplars, are called ideal. The holy doctor proceeds to teach that the same virtues, as they exist in man, are called civil, because according to them man conducts himself aright in carrying on human affairs ; whence it is said of Solomon governing his kingdom prudently, 3 Kings, iv. 29, "God gave to Solomon wisdom and understanding exceeding much." Of Justice, Ps. lxxi. 1, 2, "Give to the king Thy judgment, O God, and to the king's son Thy justice, to judge Thy people with justice." Of Fortitude, Eccles. vii. 6, "Seek not to be made a judge, unless thou have strength enough to extirpate iniquities ; and of Temperance, Eccles. x. 17, "Blessed is the land whose king is noble, and whose princes eat in due season for refreshments, and not for riotousness." From civil virtues, the holy doctor passes on to the virtues of purification, by the help whereof a war

* I. 2. qu. 61. art 5.

is carried on to subjugate the passions of the soul unto reason. To these the following texts apply. Of Prudence we read, Proverbs, iii. 13, "Blessed is the man that is rich in prudence;" and Matt. x. 16, "Be ye therefore wise as serpents." Of Temperance, Tobias, iii. 16, "Thou knowest, O Lord, that I never coveted a husband, and have kept my soul clean from all lust;" and Job, xxxi. 9, 10, "If my heart hath been deceived upon a woman.....let my wife be the harlot of another." Of Justice, Ecclus. iv. 33, "Strive for justice for thy soul, and even unto death fight for justice." Of Fortitude, Tobias, v. 13, "Be of good courage, thy cure from God is at hand." Next to these virtues of purification come lastly, the virtues of a soul already purified in such wise, that prudence gazes only on things divine, temperance knows no earthly longings, fortitude is ignorant of passion, justice is allied to the Divine Mind by a perpetual covenant, that is to say, by imitating it, as the holy doctor observes in so many words. The sacred Scriptures give us examples of this virtue of the purified soul, for when Job having suffered so many and so great evils in the goods of this natural world, had received the news of his calamities, without any disturbance, he saith, (ch. i. 21.) "The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord." Other instances are collected by Cardinal de Lauræa.* It is enough for us to have hinted at the afore-mentioned division of the virtues, of

* In 3 lib. sent. t. 2. disp. 5. art. 3.

which S. Bonaventure* speaks as follows: "The cardinal virtues have respect to this fourfold division. For some of them are ideal, some civil, some purifying, some belong to a soul already purified."

4. F. Antonio Gonzalez the Dominican† teaches that heroic virtue does not belong to the process of purification, but to the purified soul, and is thus virtue in the state of union. For having premised that heroic virtue is a certain eminence of virtue in its highest degree, and divided virtues into those of the civil class, of purification, and of the purified soul, and observed that ordinary virtue corresponds to the *via purgativa*, virtue of purification to the *via illuminativa*, and virtue of the purified soul to the *via unitiva*, he concludes as follows: "We infer from hence, that virtue in the path of illumination is not heroic, inasmuch as it acts not with readiness and delight, but with difficulty, because of the indolence of the will, which is not yet inflamed by the ardent union of love. Only therefore virtue in the state of union has this facility, inasmuch as it worketh above the ordinary measure, easily, and without violence or opposition of the will. Wherefore just as any virtuous man ordinarily acts in things of small and trifling account, so he who has attained to the happy state of union, deals with things most difficult, for the love of God, with continual readiness, with a tranquil mind, and, as it were, naturally. Accordingly S. Thomas and other

* 3. Sent. dist. 33. q. 6.

† In cit. dissert. de virtutibus heroicis S. Rosæ de Limã.

authors say that heroic virtue does not belong to the process of purification, but to the purified soul, i. e., it is virtue in the state of union. But the union with God, in which heroic virtue consists, is not that union which is ordinarily made by grace in the path of purification, but it is the mode of union that exists between the already purified soul and God, by a certain substantial contact, whereby He is felt to be present and united with it. Then is that union, when the spiritual powers of the soul, so far as the condition of this life permits, do cling unto God; the intellect too, by almost continual, and, as it were, evident knowledge of Him; and, lastly, the will by the love not merely of desire, but, in a manner, of enjoyment, since it is the possession of God, although imperfect, because He is not clearly seen."

5. To understand the above some explanation ought to be given here of the states of commencement, progress, and perfection, and also of the threefold path of purification, illumination, and union: but some hints will be given on these subjects when we proceed to treat of prayer.* Meanwhile it is sufficient to know, that heroicity of the moral or cardinal virtues, in the sense of this author whom we have quoted, cannot exist, unless it be the virtue of a purified soul; an opinion which Peter Francis de Rubeis maintains in his observations on the cause of S. John of the Cross. These are his words, "We must also consider that the cardinal virtues are in the

* Chapp. 5, 6.

heroic degree, when the passions being purified, they keep the soul in God alone, and in the highest perfection in such a way that temperance knows nothing of earthly concupiscence; fortitude of suffering; prudence shall be intent on God only, and justice keep the mind in a perpetual covenant with Him. This the Gloss on the last Clementine, *de Hæreticis*, says, is the condition of men wholly purified from the assaults of passion, and in this life most perfect." Cardinal de Aguirre* speaks to the same purpose when he says, "That is generally considered to be heroic virtue which is said to be that of a purified soul."

6. But admitting the virtue of the purified soul is excellent and heroic, as the Auditors of the Rota said in their Report of the cause of S. Teresa,† "These things being taken for granted, the virtues of the Blessed Teresa were so great that in our opinion they have reached the heroic degree, and ought to be numbered with those which S. Thomas calls the virtues of a purified soul." Nevertheless it cannot be inferred from hence that virtue not of that order cannot be heroic. To begin with the Gloss on the last Clementine *de Hæret.*: it does indeed distinguish between virtues of purification and virtues of the purified soul, teaching that the former belong to men not yet purified from the assaults of passion, and therefore not yet in the highest degree of perfection, but tending to it with their utmost en-

* Tract. de virt. et vit. disp. 12. q. 3. § 2. n. 18.

† Tit. de sanct. vitæ in specie.

deavours ; but that the virtues of a purified soul are those with which men are endowed who are altogether purified from the molestation of the passions ; after which the Gloss subjoins, that this is peculiar to the blessed in their true country, or to a very few most perfect persons in this life. But the Gloss next proceeding to teach that the virtues of the state of purification are the virtues of imperfect men, limits this imperfection to a deficiency in the greater perfection, which, as aforesaid, is found either in the blessed in heaven, or in a very few most perfect persons in this life, but it does not extend its meaning to apply to a deficiency in the heroicity requisite for canonization. Here are the words of the Gloss: "It must next be observed of the proposition, that it is the part of an imperfect man to exercise himself in the acts of the moral virtues, by repressing the assault of passions by the judgment of reason and the sovereignty of the will, this is rightly said, if we take imperfect to signify one not yet possessed of that highest perfection which the blessed have in heaven, and which a very few have had in this life, such as Christ, the Blessed Virgin, our first parents in the state of innocence, and perhaps some others by a special privilege. But it would be heretical to take imperfect to mean faulty, or devoid of the perfection necessary for salvation. For the Apostle, who was most perfect in this pilgrimage, had to repress the assaults of fleshly passions, as he says in the first epistle to the Corinthians.....So too Jeremias and

John the Baptist, who, according to theologians, were sanctified in the womb, had, as it were, the fuel of venial, though not of mortal sin, and they fought against such assaults; whence the Church sings of John the Baptist:

‘Antra deserti teneris sub annis
Civium turmas fugiens petisti,
Ne levi saltem maculare vitam
Famine posses.’

Of St. Martin it is said that he was compelled to subject the flesh to the spirit, and Gregory writes of S. Benedict, that he repressed the attacks of carnal temptation by casting himself amongst nettles and thorns, that by the wounds of his body he might clear away the wounds of the soul.” St. Thomas agrees with this view,* where he teaches that the virtues of a purified soul belong to the blessed, or to a few most perfect persons in this life. And the same is witnessed both by the writers on beatification, canonization, and heroic virtue, and by others who have given their suffrages, as members of the Congregation of Sacred Rites, on the heroic virtues of the servants of God. To the former class belong the following: Almainus, who says,† “The ancients say that the heroic degree is that where the passions have been so allayed by a virtuous reason, that, beyond the ordinary power of man by a long practice of virtuous actions, they do not rise, or

* I. 2. qu. 61. art. 5.

† Tract. 3. de virt. moral. et vitiis opp. c. 12. fol. 56.

rise very little ; for that the passions should not rise at all, or, as it were, not at all, is beyond the ordinary power of man ;” Maderna,* Clericatus,† Matthæuccius,‡ and Cardinal de Lauræa,§ who teaches, first, that a similitude unto Christ which arises from the heroicity of virtue, does not consist in such an entire and perfect purification of the passions, that these are quiescent, without any perturbation at all, as they will be in the blessed, and as they were in Christ our Lord and in the Blessed Virgin ; secondly, that this similitude unto Christ may consist in a certain relative purification (*secundum quid*) which, without taking away absolutely the fuel of sin, and the passions, restrains them so that they hardly rise at all, or very slightly.” It may be useful to refer to S. Gregory: || “Some persons of great resolution think it philosophy when being corrected by rough disciplines, they do not feel the pain of the blows : some, on the other hand, are too sensible to the lash, so that they cannot help shrieking, if suffering immoderate pain. But whoever wishes to keep to the true philosophy must necessarily take a middle course between them ; for insensibility of heart is not true virtue, because those limbs are surely unsound and deadened which cannot feel pain when they are cut. He again deserts the custody of virtue who feels the pain of blows more acutely

* Curs. Theol. tom. 2. tr. 2. q. 3. de virtute heroica, a. 2. n. 11.

† Decis. Miscell. Dec. 108. n. 11.

‡ Pract. Theol. can. ad causas Beat. et canon. tit. 2. c. 1. n. 12.

§ In 3. lib. sent. tom. 2. disp. 32. art. 4.

|| Moral. lib. ii. c. 16.

than is necessary, because the mind then breaks out into impatience and abuse; and thus, whereas the scourge should have made a man amend his wicked actions, he acts so that his wickedness is increased by it. It is against insensibility in those who are stricken that the prophet* saith, 'Thou hast struck them, and they have not grieved; Thou hast bruised them, and they have refused to receive correction.' But against pusillanimity in the like case is that of the Psalmist,† 'In miseries they shall not be able to stand.' "

7. To the second class belong—and indeed Cardinal de Lauræa and Matthæuccius, who were consultors of the Sacred Congregation, may be said to be of it—the Auditors of the Rota,‡ in their report in the cause of S. Peter Regalati, who thus write: "The virtues are possessed in two ways; firstly, in a common and human way, and thus are the virtues called civil, as man is a social being; secondly, in a way excellent and eminent, and, as it were, divine, and such virtues are called heroic or divine. The way in which these heroic virtues are possessed is also twofold; one, when man is striving towards perfection, and thus are they purifying virtues; the other when man has already attained to it as far as is possible in this life, and then they are called the virtues of a purified soul, like those of the Most Blessed Virgin, and some who in the world have reached perfection. For the purpose of canonization however, these vir-

* Jerem. v. 3.

† Ps. cxxxix. 11.

‡ Tit. de virtut. in genere.

tues of a purified soul are not necessary, but it is enough that they should belong to the course of purification, which are equally heroic." Cardinal Capisucchi, in his suffrage in the cause of the beatification of the venerable servant of God, Cardinal Bellarmine, says: "Nor must it be supposed that heroic virtue is that whereby a man works so virtuously as not to feel the motions of the sensitive appetite. For, as S. Thomas well teaches, if by passions we mean inordinate affections, these certainly cannot exist in the virtuous man in such a way as for him to consent to them after deliberation: but if we mean any motions of the sensitive appetite, these may exist in the virtuous man, so far as they are controlled by reason. Whence Aristotle says, (*Ethics*. II. 3.) that some define the virtues to be certain apathies and quietudes, but erroneously, because they use those terms absolutely, and without reference to the manner, the time, and other accessory circumstances. Heroic virtue then does not remove the passions, but restrains and conquers them, and therefore the Apostle Paul supposes in Christian heroes, and in the saints, a conflict against their own passions, that they may gain an everlasting crown, where he says, 'He also that striveth for the mastery, is not crowned except he strive lawfully.' And this same thing the Apostle affirms that he experienced in himself, saying, 'There was given me a sting of my flesh, to buffet me.' So the idea of heroic virtue consists in this, that a man both restrains his own passions, and works so virtuously as

to surpass the ordinary condition of men who do work virtuously, and that moreover with a certain ease and alacrity." F. Garzoni, Procurator General of the order of the Servites, speaks to this effect in the same cause: "To establish the sanctity of the servants of God, according to the sacred canons and the decrees of the Sovereign Pontiffs, such heroicity in virtue is sufficient, as a man may have in the state of pilgrimage, that, namely, by which the soul is elevated to a certain perfection and participation in the divine nature, and by the gift and inspiration of God, works towards a supernatural end, above the ordinary measure of mankind. Yet so, that such a one must always strive against the powers of the world and of darkness, against which the pilgrim has always a secret, unceasing battle; nor doth his soul become free or altogether purified, because power is made perfect in infirmity, and so all the saints and the elect have fought as if in the arena, even unto the end." This conclusion then must be maintained, that it is not necessary for heroic virtue to be the virtue of the purified soul; which will be confirmed also by what will follow, when we shall treat of the griefs and tribulations of the servants of God. In a word, the readiness, alacrity, and pleasurable feeling requisite, for a man to be said to work heroically, do not exclude the passions, but are compatible with them, and so much the more if they be in a low degree; as appears on consideration, and as it is explained

by Rosignoli,* "Virtue is the bridle of human affections. This belongs to all virtues, but especially to those by which the passions are restrained, such as fortitude and temperance. Therefore when virtue is said to be all perfection, it is so called, not because it uproots the passions, or quenches them, but because it breaks their violence and strength, and corrects whatever is excessive in them." With this agrees the teaching of S. Thomas.†

8. Promoters of the Faith, observing the difficulty in what is to be done requisite to constitute a heroic action, have disputed whether a Christian action, to be heroic, need be matter of counsel, in such a way as to make it insufficient, if it be matter of precept. I have heard some over-rigid judges sometimes assert, that whatever works are done, either in obedience to an institute—that is, if a religious observes the things laid down in his rule, if a bishop does what the sacred canons enjoin him to do—or by virtue of a vow previously made, are indeed good and laudable, and deserving of everlasting life, supposing nothing is absent necessary to constitute merit, but that they cannot reach to the summit of heroicity, according to that of St. Luke, xvii. 10, "When you shall have done all those things that are commanded you, say, We are unprofitable servants, we have done that which we ought to do;" and again, S. Matthew, xix. 21, "If thou wilt be perfect, go sell what thou hast, and give to the poor, and come, follow Me." But this does not prove the

* De Discipl. Christ. Perf. lib. 3. c. 3.

† I. 2. q. 59. art. 2. 3.

above conclusion, because the passage of St. Luke was uttered to exhort unto humility, as St. Bernard implies,* “You think yourselves unprofitable, and you are found to be humble. To do what is right, and yet think oneself unprofitable, is found in few, and therefore many admire it. This I say, this it is that makes you already illustrious, more illustrious, already holy, more holy, and everywhere is that saying spread abroad, ‘He hath filled all things with the savour of sweetness.’ Elsewhere† he says that the passage of St. Luke must be spoken “with respect to humility.” So too Cardinal Bellarmine,‡ “Add, that our Lord saith not, ‘Ye are unprofitable servants,’ but ‘say, We are unprofitable servants.’ For He desires us to be humble, and not to boast of our merits. But He Himself says afterwards, ‘Well done, good and faithful servant,’ but He only calls that servant unprofitable who has not obeyed the precepts, Matt. xxv. 30, in the parable of the talents; ‘The unprofitable servant,’ says he, ‘cast ye out into the exterior darkness.’ ” But that of S. Matthew was indicated by the Lord as something conducing to perfection, not that perfection consisted simply in it, as St. Thomas explains it,§ where after proposing the question, “Whether perfection consists in the precepts or in the counsels?” he thus answers the objection founded on St. Matthew: “In those words of our Lord, ‘Go and sell all

* Epist. 142. ad monach. Alp.

† Serm. de diversis. 17. n. 1.

‡ Controv. t. 2. lib. 2. de monach. c. 13. n. 36.

§ II. 2. qu. 184. art. 3.

that thou hast, and give to the poor,' as it were, a road unto perfection is laid down. But something else is subjoined, wherein perfection consists, namely, 'Follow me.' Whence St. Jerome says, in his commentary on St. Matthew, that it is not enough merely to leave all things, and St. Peter therefore adds, 'We have followed thee,' which is perfection. And St. Ambrose on Luke v., 'Follow me,' says, 'He bids us follow Him, not by bodily movement, but by the affection of the mind, and this is wrought by Charity.' And so it appears by the very mode of speaking, that the counsels are certain instruments for arriving at perfection, where it is said, 'If thou wilt be perfect, go and sell,' &c., as if He should say, By doing this, thou shalt arrive at this end." The same holy doctor teaches,* that perfection does naturally and *per se* consist in charity, and therefore in the precepts, but secondarily in the counsels, which are all, like the precepts, directed towards charity. He also, upon the question, whether it is more laudable and meritorious to do anything under a vow, or without one,† says that the former way is the more laudable and meritorious, for a threefold reason; first, because to make a vow is an act of the highest worship (*latria*,) 2ndly, because he who vows anything and does it, subjects himself more to God, than he who does the same without a vow; and 3dly, because by a vow the will is immoveably fixed upon good, which he explains at greater length in his book against the heathen.‡ Again, after say-

* Loc. cit.

† II. 2. qu. 88. art. 6.

‡ Lib. 3. c. 138. n. 1.

ing* that martyrdom does not belong to the class of precepts, except in such cases as where a man is seized by a persecutor, and asked concerning his faith, which he is bound to confess, he elsewhere† tells us, “To suffer death for Christ’s sake, is, in itself, a work of supererogation, for not every one is bound to confess his faith before a persecutor, only there are cases where it is necessary to salvation, (as the above,) but it does not follow from thence that he does not deserve the crown. For the crown is not due to a work of supererogation, as such, but only so far as it has a certain perfection; wherefore, such perfection being supposed a person would deserve the crown, although there were no supererogation.” It is in the degree of perfection, according to the same doctor, not in the essence, that heroic virtue differs from ordinary virtue. On the whole then we infer, that for an action to be heroic, its matter need not necessarily be of counsel, nor are actions excluded from that class which are done in obedience to precepts, rules, or vows, provided only the other necessary characteristics of heroicity be present. S. Vincent Ferrer has said of the rule of S. Francis,‡ “He who keeps it is a saint, and when he dies might be canonized; but scarcely one out of a thousand keeps it.” With this agrees Martin of Navarre, who says,§ “I so respect and venerate that most exalted rule of S. Francis, that I cannot but look on those who observe it accurately and according

* II. 2. qu. 124. art. 3.

† Serm. de S. Francisco, p. 403.

‡ In Suppl. 3. q. 96. a. 6.

§ Comment. 4. de Regul. n. 17.

to the intention of the saint, as unbloody martyrs of Christ." Jacob Simoneta, once Auditor of the Rota, then Cardinal of the Holy Roman Church, in his report in the cause of S. Francis of Paula, writes thus: "I think it also a most important consideration that his order was extremely severe, and established in the strictest poverty, which he from his youth had practised, and constantly observed to the day of his death. Those who have profited by such observance S. Augustine considers better than all other men.* For they who by a vow shall have subjected their own will and influence to God, and so compelled to good by a happy necessity, are to be accounted more meritorious than others who have made no such profession or vow." Again, such an absurdity as this would follow from a contrary supposition, viz. that no heroic action was ever done by S. Teresa, when we know that she bound herself by a special vow, always to do that which she knew to be the most perfect. It is an old argument of the sectaries when they attack vows, to say that heroicity, and indeed holiness, does not consist in obligation, but in liberty, according to that in Psalm liii. 8, "I will freely sacrifice and will give praise, O God, to Thy Name;" for, say they, vows take away this liberty, impose necessity, and thus take away heroicity and holiness. This is largely and learnedly refuted according to his custom, by Cardinal Bellarmine.† His answer amounts to this; that a vow does not take away that liberty which is required for praise, for merit,

* Dist. 47. Quantum libet.

† De Monach. c. 18.

for heroicity: because for the most part, a thing is done more readily and willingly under a vow than without one. For a vow does of itself produce joy, inasmuch as it proceeds from great charity, as we read,* “And the people rejoiced, when they promised their offerings willingly, because they offered them to the Lord with all their heart.” And when the matter itself gives pleasure to the person, and his vow gives pleasure also, then his merit in working is increased by the vow, and surpasses the merit of him who does the same thing without a vow, as S. Thomas well teaches.†

9. To conclude this chapter, it remains for us to examine the assertion of F. Esparza, in his suffrage quoted above, viz., whether a person is a hero, who has preserved his baptismal innocence throughout the whole course of his life, so that that steadfastness is enough to constitute evangelical heroicity. Of this controversy the Auditors of the Rota have treated, in their Report in the cause of S. Aloysius Gonzaga. “As it is regularly ascertained,” say they, “that this blessed youth never sinned mortally throughout the whole course of his life, and that in him, as we shall presently show, both the theological and the cardinal virtues eminently shone forth, we have thought that we shall not err, if we conclude, from the fact of the holy youth’s never having stained himself with mortal sin, that the virtues aforesaid did exist in him.” They then

* I. Paralip. xxix. 9.

† Opusc. c. 18. de perfect. c. 10 & 12.

proceed to deduce the heroicity of his virtues from his innocent life, his confessors, as appears from the Report, having borne ample testimony in proof of his never having committed mortal sin throughout his life. This assumption of the Auditors of the Rota is defended, with undoubtedly strong reasoning, by F. Andrea Budrioli, a theologian of the Society of Jesus, whom we elsewhere mention with respect, and who was a most diligent postulator of the cause of S. Aloysius. This he has done in an elaborate and learned paper on the virtues of the saint, and the cause in general, which he presented to the Congregation of Sacred Rites, when I held the office of Promoter of the Faith, and deliberations were to be held on the decision of that cause. He premised, that all the saints are esteemed to be such, either by reason of their innocence or their penance, and thus that there are in the Church two ways, or titles, for canonizing men, viz., innocence and penance, but that innocence is a safer ground for proceeding than penance. For he observes, that in canonizing any one, the Church affirms, that he died in the grace and friendship of God, and therefore is to be numbered among those of whom it is said,* “Blessed are the dead who die in the Lord;” and, as the Church ought first to be certain, at least of this final sanctity in a person to be canonized, that she may define prudently, and not rashly, he makes this inference; that in determining that a man died in the grace and friendship of God,

* Apocal. xiv. 13.

who all along kept His grace and friendship, by constant innocence of life, the Church will make a more prudent and a safer decision, than in pronouncing the same judgment upon a person, who having been formerly an enemy to God, and a stranger to His grace, afterwards recovered His grace and friendship by penance. He adds, that if constant innocence of life is established, then are established also the theological and cardinal or moral virtues, as the church requires for canonization. For Faith, Hope, and Charity are all infused in baptism, and St. Thomas teaches that all the moral virtues are infused together with Charity, and are not lost, except by mortal sin. But as this learned writer foresaw the objection to this, viz. that it would prove that all infants dying after baptism and before the use of reason, might be canonized, he explains his doctrine thus: "It is also evident that he must have had the virtues in a heroic degree. For surely, for a grown-up person to abstain throughout his whole life, from every grievous sin whatever, of every description, is of all heroic works the most heroic, both because of the length of the time, and the abundance of matter, and the extreme difficulty of forcing on human frailty the necessity of flying from all occasions of every kind, of destroying allurements to sin, of vanquishing temptations. This is proved by so few among the saints having attained to it, so that Ecclesiasticus doth well ask with astonishment, 'Who is he, and we will praise him? for he hath done wonderful

things in his life, he that could have transgressed, and hath not transgressed ; and could do evil things, and hath not done them.* Who does not see that such a summit of heroicity could not be arrived at, except by the heroic exercise, if not of all (which is not necessary) at least of most virtues, and the principal ones ? ”

10. This theory, though learned, and ably maintained, could not, I think, be safely reduced to practice in the matter we are discussing. For granted, that the theological as well as the cardinal virtues certainly follow from constant innocence ; granted that it is heroic, not to transgress when a man could have transgressed, and not to do evil things, when he could have done them, granted lastly, that this is a most difficult thing, when there are so many occasions of sinning in this mortal life, we ask, how the Church ought to be certified of this constant innocence of life, she being bound to rest upon most certain proofs, in order to enrol any one in the company of the blessed or of the saints. All the proof would have to depend on the testimonies of confessors, by which it could only appear whether the Servant of God had ever sinned mortally ; and certainly by the attestations aforesaid, S. Aloysius's innocence of life was proved by F. Budrioli. Further, although we have said and admitted, that the attestations of confessors should not be rejected in these causes, but esteemed of great value, still it might seem, to those who weigh matters pru-

* Ecclus. xxxi. 10.

dently, a very hard thing to determine so grave a business on their testimony alone. In order therefore for the Church to proceed safely, it appears needful, that beside the assertions of confessors testifying to innocence of life, many other witnesses should be added, who may testify to particular outward acts, and the way in which they were done; in order that it may safely be decided, that the servant of God was a hero, and endued with heroic habits of the virtues. For this reason, S. Bernard, in writing the Life of S. Malachy, Bishop, produces witness in proof of his innocence and sanctity, who had seen and known his external acts.* “For, to be silent about his inner man, the beauty, fortitude, and purity of which were sufficiently shown by his manners and life, he governed his exterior, always in one and the same way, and that most modest and becoming, so that nothing whatever appeared in him, which could offend the beholders.But in Malachy, what man ever, watching him very narrowly, could perceive, I will not say merely, an idle word, but even an idle gesture? When was he ever seen to move hand or foot without a purpose? When was aught disedifying seen in his gait, his aspect, his manner; or his countenance? Everything in him was under discipline, everything was the very criterion of virtue, the very form of perfection.” But if the question be confined to innocence of life proved by the true testimonies of confessors only, every one will easily see, that the assump-

* c. xix. col. 682. vol. 1.

tion just given would only prove at most holiness in the sight of God, not in that of the Church.

11. And indeed this explanation appears to be based even on the doctrine of those writers, who seem to think that innocence of life proved by the testimony of confessors, is enough of itself to constitute heroicity. Father Esparza in the suffrage above-mentioned, will have the heroicity of the virtues in holy confessors, to depend, not as in martyrs, on one or other very arduous and difficult exterior work, but on the continuous and uninterrupted course of an innocent life. And as he makes this innocence to consist in performing everything according to the evangelical precepts and counsels, with the circumstances implied in persons attaining to the highest summit of perfection, and, as having proved innocence of life in the case of Cardinal Bellarmine, by the attestations of his confessor, he has in the same suffrage afterwards deduced his observance of the precepts and counsels, from special and particular acts proved by the testimony of other witnesses, we infer that he did by no means dissent from the view which we have set forth. Cardinal de Aguirre* says, "Since the existence of implanted virtues cannot make itself appear externally of itself, as a certain supernatural impression on the soul, nor by internal supernatural acts towards which it immediately tends, it remains that the virtues should become known only by their effects or

* In tract. de virt. et vitiis. disp. 12. qu. 3. § 5.

operations, or external acts and words, according to the saying of our Lord, 'By their fruits you shall know them.....A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit.' Every Catholic who is seen to act in the daily and constant course of his life, according to the precepts common and peculiar to his condition, and never omits to observe them, is justly considered to be endowed with all implanted virtues. Whosoever also is found to have observed not the precepts only, but the evangelical counsels also, at all times with his whole soul, to the last moment of his life, and has never swerved from that difficult and strait road by word, deed, or omission, and that in the judgment of those who admire such great perfection in man, is with every probability believed to have been endowed with the implanted virtues in a heroic degree, yea moreover, with the acquired virtue in the same degree, for in a great man the habit of good actions living and strong, and without interruption, increases at the same time, the implanted virtues morally, and the acquired virtues physically." This eminent writer in these words requires the general opinion of men, and this of course cannot be had, except in the testimonies of many witnesses, who depose to a continued course of external acts, with their circumstances. Lastly, the Auditors of the Rota, and Father Budrioli, Postulator of the cause of S. Aloysius Gonzaga, coincide. For after proving the saint's innocence of life, and freedom from mortal sin,

by the evidence of his confessors, both they and he have shown at length by other testimonies, that he exhibited heroic virtues in the observance of the precepts and counsels.

We must then distinguish three cases, for the sake of clearness, (1) where innocence of life, and consequent freedom from mortal sin, is proved only by the testimony of confessors. This proof is not sufficient for canonization, so far as relates to the Church militant. (2) Where the same is proved by the evidence of confessors, and confirmed by other witnesses, who say that such and such acts were done by the servant of God, which show that he fulfilled the precepts and counsels. This too is insufficient to prove the virtues for the purposes of beatification and canonization, because the witnesses in this case do not prove the qualities of readiness, ease, and pleasurable feeling necessary to make an action heroic. (3) Where the same is proved by confessors, and confirmed by other witnesses, who speak to acts with those qualities, and with the observance of the precepts and counsels according to the condition of the servant of God, or beatified person, and according to the circumstances in which he was placed during his life. In this third case nothing is wanting to a proof sufficient for the purposes in question. For although we were not told of the arduous actions in particular, which caused admiration, still innocence maintained through the whole course of a life, in the midst of all those dangerous occasions to which men are

exposed in the world, and besides this, an exact observance of the precepts and counsels, does constitute difficulty enough to surprise those who consider it. As Father Bartoli* well observes, it is a popular and even a more general error, to suppose those only are saints, who have afflicted their bodies for a long space of time with arduous penances. "Many," says he, "would think they heard a miracle of virtue, if we told them that for seventy-nine years Cardinal Bellarmine wore a hair-shirt, and that his loins were girt with a heavy iron chain, which he wore all his life. But they would not think the same, if we told them, what in fact is true, that for seventy-nine years of his life, he never stained, even by the least spot of venial sin, committed deliberately, the innocence of his baptismal robe; and yet much less perfection of virtue is required for a man to subjugate and tame his body by fastings, watchings, and bloody scourgings, than in every variety of accidents to keep the affections of his mind so subject to the spirit, as that they never stir, never make themselves felt, or show their life, except only so far as and when he pleases. It is not the perfection of virtue that it should be visible or create a stir; great rivers, the deeper they are the more silently they flow." (4) The last case is, where evidence not being given of perpetual innocence, much more if any sin, especially a grievous one, be known to have existed, witnesses nevertheless

* In vitâ. Ven. Card. Bellarm. lib. iii. c. 9.

testify to subsequent penance and a holy life, and in special acts of the observance of the precepts and counsels with the qualities of ease and pleasurable feeling; without however making mention of any difficult and arduous works performed by the servant of God. In this case there is not sufficient evidence for the purposes required, since, as we shall show hereafter, more is needed in the eyes of the Church for the sanctity of the penitent, than for the sanctity of the innocent.

CHAPTER III.

OF THE THEOLOGICAL VIRTUES, FAITH, HOPE, AND CHARITY, AND OF THE HEROICITY OF EACH OF THEM.

SECTION I.

OF THE VIRTUE OF FAITH, AND OF ITS HEROICITY.

As we hinted in the foregoing chapter, we desire to treat of each of the theological virtues, and of their heroicity, severally; but in order to avoid confusion, we begin with the virtue of faith. Faith, then, is thus defined by the Apostle, Heb. xi. 1: "It is the substance of things to be hoped for, the evidence of things that appear not." All other definitions of faith are explanations of this definition given by the Apostle. Such is that of S. Augustine: "Faith is a virtue, whereby things are believed which are not seen."

Such is that of S. John Damascene: "Faith is a consent not minutely searched out." Such also that of S. Dionysius: "Faith is the abiding foundation of believers, setting them in the truth, and showing forth the truth in them," as S. Thomas proves,* where he quotes these definitions. In the same place he enters on several other discussions, and teaches that charity is called the form of faith, in so far as an act of faith is perfected and formed by charity.† Again, after premising that belief is an act of the intellect assenting to truth by command of the will, and that two things are requisite to make this act perfect, one of which is, that the intellect should with the utmost certainty tend to its object, which is truth, and the other, that the will should with the like certainty be directed to the final end, on account of which it assents to the truth, he teaches us that both these things are found in an act of formal faith, (*fides formata*). Because by the definition of faith itself, the intellect is always carried onward towards truth, and by charity, which is the form of faith; the will is most certainly directed towards a good end. He then concludes, that formal faith is a virtue, and that informal faith is not a virtue, because, although an act of informal faith has the requisite perfection on the part of the intellect, yet it has not perfection on the part of the will.‡ Lastly, he proves,§ that faith is *per*

* II. 2. qu. 4. art. 1.

† Art. 3.

‡ Art. 5.

§ Art. 7.

se, the first among all the virtues, because the final end must necessarily be first in the intellect before it can be in the will; for the will cannot tend to anything except in so far as that thing is apprehended by the intellect. The same distinction of formal and informal faith is accepted by other theologians; the first, as conjoined with charity, the second, as apart from it. Not that charity is the essential form of faith, otherwise faith could not be distinguished from charity, but because charity renders acts of faith meritorious, meritorious, I say, of eternal life and bliss, according to that of the Apostle, (Gal. v. 6.) "In Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but faith that worketh by charity;" and (1 Cor. xiii. 2,) "If I should have all faith, so that I could remove mountains, and have not charity, I am nothing."

2. By the works therefore, which proceed from charity towards God and towards our neighbour, formal faith is proved to exist, according to S. James (ii. 26,) where he concludes, "For even as the body without the spirit is dead, so also faith without works is dead." To this effect Scacchus speaks,* with reference to our subject, "As then faith is a necessary condition for enrolling any servant of God in the catalogue of the saints, such faith, namely, as is formal, living and true, besides a certainty of faith in the bliss and glory of the servant of God after death, so far as that is possible; and as wherever this certainty

* De not. et sign. sanctit. § 3. c. 1.

of faith is not present in a man's actions, we cannot suppose his works to be good; therefore from the works alone of any servant of God, is the mark of his sanctity apparent, by virtue of the definition of faith. The Apostle asks, 'What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him?' As though he should say, It can in nowise save him. If then faith without works can save no one, it is evident that the mark of true faith which saves a man, must be sought for in good works done after baptism; and amongst these external good works, such a habit of faith as is required for the canonization of the servants of God, must be sought for especially in those works, which proceed from charity, whereby the acts of all the virtues have that which constitutes their heroicity. For if these works shall be present in the acts of any servant of God, they will establish the certainty, that in that servant of God formal faith existed."

3. To turn from hence to works and external acts, on which only the Church can determine, some of them consist in deeds achieved. St. Leo extols the faith of S. Peter, because of that outward confession of faith, which he made of the divinity of Christ.* "He is first in the confession of his Lord, who is first in Apostolical dignity. To him, when he had said, Thou art Christ, the Son of the living God, Jesus answered, Blessed art thou, Simon Barjona, because flesh and blood hath not revealed it to thee, but My

* Serm. de nativit. app. Petr. et Paul.

Father Who is in heaven. Therefore art thou blessed, because My Father hath taught thee, because thou hast not been deceived by earthly opinion, but instructed by heavenly inspiration, because not flesh and blood hath shown Me unto thee, but He, whose only-begotten Son I am." S. Maximus of Turin* infers the faith of the holy thief from the confession of faith, whereby when upon the cross, he confessed that Christ was the Son of God: "O wonderful event! A thief confesses Him, Whom a disciple denied. O wonderful event! A thief honours Him in His suffering, whom Judas betrayed by his kiss. By the latter the blandishments of peace are sold for a price; by the former the wounds of the cross are praised. Here is devotion full of faith, in that when blood is seen flowing from the wounds of the Lord, there is pardon asked of His power; when His humility is seen, then the rather is His Godhead apprehended; when He is thought to be given over unto death, then are offered Him the honours of a king." The same saint † in another place writes, "Great and perfect was the faith of that thief. Great indeed and admirable was that faith which believed Christ to be glorified rather than punished in His crucifixion." S. Jerome ‡ proves the faith of S. Paula by external acts wherein she showed her opposition to heretics. "I will merely allude," says he, "to the way in which she

* Serm. 1. de Sancto Latrone. (Bibl. Patr. t. vi. p. 22.)

† Serm. 2. loc. cit.

‡ Opp. t. 1. col. 709. Epitaph. Paulæ. Vid.

avoided the muddy waters of the heretics, and esteemed them to be no better than heathens. A certain crafty knave, who thought himself very learned and wise, began, without any knowledge, to put questions to her, and ask, 'What sin hath an infant done, that it should be seized by the devil? Of what age shall we be at the resurrection? because if we rise at the same age at which we die, then there will be need of nurses after the resurrection. But if otherwise, then it will not be a resurrection of the dead, but a transformation.'” Then he goes on to mention other cavils of the same miserable description, suggested by the heretic to Paula, which he says that she answered according to Catholic truth, and then adds, “From that day forth she so detested that man, and all of the same opinions, that she publicly proclaimed them to be enemies of the Lord....And so much I have said, to show the faith of this woman, who preferred to endure the constant enmities of men, rather than provoke the anger of God, by dangerous friendships.”

Lastly, S. Thomas of Villanova* finds arguments for S. Augustine's faith, in the doctrine wherewith he confuted the heretics. “How resplendent was he in faith! How much service did not Augustine render to the faith! For martyrs confirmed the faith of believers in those towns or cities where they suffered. But Augustine defended the faith, not in one city only but throughout the whole world. Whence as

* Concio. 1. de S. Augustino, p. 502.

the merit is greater, to defend the faith with one's own blood, than with one's words, so is the advantage greater to defend it throughout the world, than in a single city. For the Church was first attacked by the lion when tyrants assailed her, and then by the snake when heretics appeared, nor was the persecution of the lion greater than that of the snake. But as the lion was vanquished by the martyrs, so was the snake by the holy doctors. O how fierce a battle had Augustine with that snake! how zealous an up-rooter was he of heretics! For who did ever defend the faith like Augustine? Who composed so many books against heretics? Who drove heretics from the Church, vanquishing them in every way, by arguing, preaching, and writing, like Augustine? O most firm pillar of the Church! O mighty bulwark of the faith! Well therefore has he been called by the Church, *malleus hæreticorum*."

4. According to the doctrine of S. Antoninus,* great faith may be shown to exist in a person, first, if he has great thoughts of God; secondly, if he despises things transitory for the sake of an eternal reward; thirdly, if in adversity he trusts in God and does not fail; fourthly, if he does not desist from good works. Hugh de S. Victor† gives a different view: "There are then two things," he says, "in which faith consists—knowledge and love. The faith of some persons is great in knowledge, but small in love: of others it is great in love, but small in knowledge.

* Summa, part. 4. tit. 8. c. iii. § 7.

† Tom. ii. serm. 35.

Some have a faith great in both—others, small in both. But our Lord has evidently shown that it is more praiseworthy to have great love in our faith, than to have great knowledge, where he compares faith to a grain of mustard-seed, which is small in bulk, but not in fervour. Hence it was said to the Chananæan woman, who knew but little as yet, but who trusted much, ‘O woman, great is thy faith.’”

But in order to proceed clearly in our subject, which is to explain the rules necessary for forming a safe judgment concerning the heroicity of the virtues of the Servants of God, and especially of faith, we say that the ordinary habit of theological faith is discerned, (1.) by the external confession of those things which are believed in the heart by faith; for as, according to the Apostle, (Rom. x. 10,) “with the heart we believe unto justice, but with the mouth confession is made unto salvation;” and since confession of the faith is an affirmative precept, there are times when it is necessary to salvation to confess one’s faith, viz., when by the omission of this confession the honour due unto God, and even our neighbour’s edification,* would be lessened. (2.) Faith is discerned by the observance of the precepts; (3.) By prayer unto God; (4.) By a submission of the heart, and by obedience to God, to the Catholic Church, and its visible head, the Roman Pontiff, in all things which must be believed and done for eternal salvation; (5.) By the increase of faith, or at least a desire of its increase; (6.) By

* S. Thom. II. 2. qu. 3. art. 2.

the fear of God ; (7.) By the worship of God and of His saints ; (8.) By a horror of sin, and penance done for it when committed ; (9.) By patience in adversity ; (10.) By joyfulness in good works ; (11.) By humility and humiliations.

We observe further, that the heroic habit of faith is discerned by the same acts, that is, if there be a frequency in their performance, if they are accompanied with ease, readiness, and pleasurable feeling, and if in the circumstances under which they are done there be something eminently arduous, to excite admiration, and so to elevate the agent above the ordinary manner of working, even of good men. With these things assuredly concurs that gift of the Holy Spirit which is called "the gift of understanding," concerning which is said, (Ps. xv. 7,) "I will bless the Lord, Who hath given me understanding," and (Ps. xxxi. 8,) "I will give thee understanding, and I will instruct thee in this way, in which thou shalt go ; I will fix my eyes upon thee." S. Bonaventure has well explained the nature of this gift :* "Since the truths necessary for salvation are hidden from us, and, as it were, veiled as well in the nature of things as in the Sacred Scriptures, and the divine Sacraments and figures, insomuch that man's understanding cannot, without the aid of supernatural light, fully attain to lay hold upon them, it was plainly necessary that the Holy Spirit should add unto man's understanding some supernatural light, whereby it might penetrate the veils of those truths, and

* In tract. de dono Intellectûs. c. iii. (opp. tom. vi. p. 263.)

lay hold of hidden truths, and so manifest them unto us, which assuredly the Holy Spirit does, when He inspires us with the gift of understanding."

5. For proofs of the foregoing, we refer the reader to Cardinal de Lauræa* and Maderna.† We shall afterwards say somewhat on diligence in prayer, the frequentation of the sacraments, humility, and patience in adversity, but at present only quote some examples from the acts of canonization, by which what is said by the authors alleged may be illustrated and confirmed.

6. From the acts therefore of the canonization of S. Teresa, and especially from the report of the Auditors of the Rota upon her virtues, we extract the following: "She had so certain a conviction of the mysteries of the faith, that no certainty, however clear and manifest, could come up to it. This she has herself recorded in her Life in the following words....and has frequently confessed in conversation, as the witnesses prove It appears that the Blessed Teresa clung the more firmly and undoubtingly to the mysteries of the faith, the more lofty and obscure they appeared to her to be. Beside this certain conviction, her knowledge of these mysteries was so great, that, as the Bishop of Tarazona observes, 'she, like another Moses, saw God invisible with a faith as lively as if she had beheld him plainly; whence she was wont to say, that she did not envy those who merited in this

* Tom. 2. in III. lib. sent. disp. 32. art. 9.

† QQ. Theol. tr. 6. qu. 3. art 3.

life to see Christ our Saviour with their bodily eyes. For it seemed to her that with the eyes of faith she saw God Himself present in the Most Holy Sacrament of the Altar, so that she so far rejoiced in His Divine Bodily Presence.'” From the Acts of the Canonization of S. Peter of Alcántara, and especially from the Report of the Auditors of the Rota, we learn this: “The exterior confession of the faith, very frequently and earnestly made by this servant of God, leads us to the same conclusion. For it is testified that Brother Peter of Alcántara had so great a firmness in the faith, as the foundation of all the other virtues, and the principle of our justification, that, had an occasion presented itself he would not have hesitated dying for a single point of the faith. In his mind no certainty, evidence, or clear conviction, could even distantly approach to the certainty which he had of the infallible truth of our holy faith, against which he never had any temptation, but rather felt sure that the enemy of mankind could not delude a soul diffident of itself, and firm and strong in the faith, and that not even revelations could make him waver, or swerve in the slightest degree from what the Catholic Church holds and sets forth, and the sacred Scriptures teach.”

Lastly, the acts of the canonization of S. Paschal Baylon, and especially the Report of the Auditors of the Rota, contain the following arguments for the greatness of his faith: “That great faith shone forth in the venerable servant of God, may be understood from this, that a brother,

otherwise ignorant, brought up in a rustic way of life, imbued with no letters, spoke with a wonderful depth concerning heavenly things, and the most profound secrets of the faith, and particularly the most Holy mystery of our Redemption. This also he left in writing, and used to confirm in the faith those who heard him, as the witnesses depose."

7. We see therefore how the external profession of faith is an act of faith, and how a habit of faith is distinguished by it, and how the external profession of faith exhibited in a certain high perfection, may indicate the heroic habit of faith.

8. What has been said of the external profession of faith, may be applied to the other acts above alluded to, and which relate to the habit of faith. Amongst these we have reckoned the propagation of the faith, or the desire of it, and consequently a zeal for the salvation of souls. It will now be useful to mention the circumstances considered in the above causes of canonization, on which was grounded the greater perfection of the work, and therefore its heroicity. In S. Peter of Alcantara and in S. Teresa, heroicity of faith is grounded on their desire that the faith should be propagated, and manners reformed. Of the first, the report says, "In proof of the excellence of his faith, we must consider the desire of propagating the faith and converting infidels, which inflamed this servant of God, and was evinced in the reform of the province of S. Gabriel, and the restoration of its primitive rule, and in the

foundation of the province of S. Joseph, with such austerity and strictness, from which, as we have related, so many other provinces branched out. All these things were directed to the exaltation of the faith and the conversion of infidels, to which end his Religious, instituted in the zeal of ardent charity, and in the utmost poverty, by their penances, prayers, example, and doctrine, furthered the salvation of souls throughout the world, and the conversion of all infidel countries." Of the second it is added, "The same is shown by the immense desire with which she burned to propagate the faith, grieving greatly for heretics and infidels, who were lost for want of this divine light. And as she saw that she could not, being a woman, employ herself in thus spreading the faith amongst heretics and infidels, she did what she could in founding and erecting so many churches, and monasteries of monks and nuns, of that sacred order. This she did, not without the divine counsel, chiefly intending that in them the primitive rule of our Blessed Lady of Mount Carmel should be perfectly observed, and that Christ our Lord should be adored by her Religious in continual prayer, fastings, and other penitential works prescribed by the rule; and that they, being thus bound to the service of God, His acceptance and favour might the rather be vouchsafed to those supplications and penances which she offered herself, and took care should be offered in her order, for the exaltation of the holy faith, and the conversion of in-

fidels and heretics, and for the defenders of the same Catholic faith."

9. The offices moreover which were discharged by the servants of God during their life, and the occasions in which they were placed, and in which they did anything energetic, and above the ordinary measure of working, have supplied arguments for the heroicity of their faith. St. Pius V., Pope, discharged, when in minor orders, the office of inquisitor in the city of Como, and obtained special powers from the supreme Inquisition at Rome, that he might institute a judicial process against a heretic called Planta, who was trying to obtain the bishopric of Coire, and that he might also do the same at Bergamo against Giorgio Medolaco, a man so powerful because of his eloquence and his dependents, that the inquisitors were afraid of inflicting on him the penalties he deserved. And as not only at Como, but in Switzerland and Bergamo also, the holy man did whatever was commanded him, despising all risk of imprisonment or death, these things were rightly said in the Report of the Auditors of the Rota to show excellence of faith. See the Report at large in Bzovius.* S. James of La Marca fulfilled the office of a preacher for forty years, and that not carelessly, but with a zeal so efficacious, that he restored the fear of God and the divine worship, which were languishing amongst his hearers. In the time of Pope Martin V. he by his sermons extirpated the heresy of the Fratricelli, (called so from their

* Annal. Eccles. t. ult. col. 1162.

opinions,) out of the province of the March of Ancona, and having been appointed inquisitor in Pannonia and Hungary by Eugenius IV. he discharged his duty, with almost infinite labours, and to the great profit and increase of the Catholic faith, all which things the Auditors of the Rota, in the Report of his cause, have given as proofs of heroic faith.

Wonderful things are told us of the preaching of S. Lewis Bertrand, by the Auditors of the Rota, in their Report in his cause. How he propagated the faith, not only in foreign countries at the hazard of his life, and converted fifteen thousand souls, but that once when he had in the country church of Albaida preached the word of God and sharply rebuked the vices of the people, a certain officer sent him a message by his servant, threatening to kill him unless he retracted what he had said. The saint, with the greatest gentleness and meekness, replied, that he was willing to die, but could not retract. On the following day the officer, with a carbine in his hand, endeavoured to fire at the saint, saying, "Dost thou, wicked Friar, dare to rebuke me?" The weapon was changed into a crucifix, and the officer seeing this fell humbly at the saint's feet, who made the sign of the cross on his breast and commanded the officer to tell no one what he had seen, for thirty years were to elapse before any inquiries would be made of him on the subject; and so it came to pass.

S. Francis Xavier, at the request of King John III. of Portugal, was made Apostolic nuncio

by Pope Paul III., in order that he might, by word and example, confirm all the Christian converts in the islands, provinces, and places we shall presently name, and that he might invite and lead on those who as yet did not know the faith, to acknowledge, embrace, and keep it. Further, on the coast of the Pearl Fishery, at Cape Comorin, on the coast of Travancore, in the islands of Manar and Ceylon, in Coromandel, Malacca, and Amboina, in the island of Moro, in Japan, in China, and in many other regions of Asia very widely apart, he laboured with such fruit, that he is reckoned to have made in some places twelve thousand converts, in others twenty-five thousand, in others whole cities and districts, and in others as many as even one hundred thousand. Amongst these many were of high rank, kings and nobles. He was very often in great danger of his life, as may be supposed, in the midst of such barbarous and ferocious people, and at last caught a deadly fever, of which he died, occasioned by a very laborious journey which he had undertaken into China. These things with others the Auditors of the Rota inserted in their Report, and refer to them as eminent signs of heroic faith. Of the zeal in converting heretics shown by S. Charles Borromeo and S. Francis de Sales, we shall speak elsewhere.

But as it is not every servant of God who has occasion to be inquisitor, or preacher, or Apostolic nuncio, and missionary, as Scacchus observes,*

* De not. et Sign. Sanct. § 3. c. 1.

we may adduce some other instances of faith which are exhibited by the servants of God, according to the circumstances in which their state of life placed them. S. Philip Neri passed his life at Rome. He, in the zeal of his faith, had an ardent desire to go into the Indies, and preach the Gospel there with some of his disciples, but after he had asked counsel of a certain holy Cistercian monk, who told him, after many prayers to God, that Rome must be his Indies, he exercised heroic acts of faith in that city, converting there Palæologus, an apostate and heresiarch, and also several Jews, as the Auditors of the Rota mention in their Report. In the cause of S. Cajetan the Auditors of the Rota give as proofs of heroic faith, that he almost died of grief when the city of Naples rejected the tribunal of the holy Inquisition; and again, that he was afflicted with an inexplicable sadness when the holy Council of Trent was interrupted; and, lastly, that he was most active in detecting the heresy of Giovanni Uvaldosi, and Bernardine Ochino. In the reports of the causes of S. Ignatius, S. Mary Magdalene de Pazzis, and the Venerable Servant of God, now the Blessed, Jerome Æmiliani, they adduce in evidence their long, remarkable, and laborious diligence in teaching Christian doctrine, and instructing the ignorant in the faith.

10. The other works above alluded to will prove heroic faith, when exercised, not in the ordinary, but in the more perfect manner which we have so often explained.

SECTION II.

OF THE VIRTUE OF HOPE, AND ITS HEROIC DEGREE.

1. NEXT to faith comes Hope, which is defined by theologians to be “a theological virtue, whereby the will is borne on towards God, as our true happiness, difficult indeed to reach, but which nevertheless may be obtained by Divine assistance, and therefore by the means divinely instituted for that end;”* or, “a certain expectation of future happiness, arising from grace and preceding merits;”† or again, “an infused habit, whereby the will doth constantly tend unto God, as unto an arduous future Good, which it is possible to reach by the help of God Himself.”‡

2. S. Thomas, in treating of Hope,§ proves that it is a virtue when it makes an act good, and conformable to its proper rule. For as whatever is possible for us is possible in two ways, first through ourselves, and secondly through others; when we hope for anything as possible for us by Divine assistance, our hope reaches unto God Himself, on whose assistance it rests; then he shows that it is a theological virtue, as its principal object is God; and that it is a virtue distinct from other theological virtues, as charity attaches a man to God because of Himself, faith, because He is the Source of our know-

* Valent. t. 3. disp. 2. qu. 1. p. 1.

† Gerson, t. 3. p. 3. de Virt. Spei. col. 297.

‡ Patr. Salmantic. t. 3. in arbore prædicam. § 3. n. 18.

§ II. 2. qu. 17.

ing the truth, whilst hope attaches a man to God, as He is to us the Source of perfect goodness, because it is by hope that we rest in the Divine assistance to enable us to attain unto happiness. Lastly, the holy doctor demonstrates that faith absolutely precedes hope, and that, in order of birth, hope is prior to charity; which is also explained at length in the holy Council of Trent.*

3. According to S. Bonaventure,† hope may be elicited in two ways, formally and virtually, and a formal act also may be either interior or exterior. Interior, when a man, elevating his mind to the contemplation of eternal glory, longs to gain it by Divine assistance, wherein he confides; but an exterior act of hope is elicited when a man unfolds himself in words, and says that he hopes for life everlasting, and this with the proper circumstances, and on the proper grounds. We say that a man virtually elicits an act of hope when he does some external work, in which an act of hope is included; suppose, for instance, that he does from his heart sorrow for his sins, or earnestly asks anything of God, with a view to gain happiness; for he would not do this if he had not hope in God. Putting aside therefore internal acts, of which (as we have said) the Church doth not judge, a habit of hope, in the causes of the servants of God, may be presumed from external acts, either formal or virtual, as we have just explained them.‡

* Sess. vi. c. 6. de Justif.

† In 3. lib. sent. dist. 26. qu. 4.

‡ Scacchus, de not. et Sign. Sanctit. § 3. c. 2.

4. S. Basil the Great, in his eighteenth homily on S. Gordius the Martyr,* infers his lively hope, not only from his deeds—for example, his patience under torments—but also from the words he uttered, expressive of lively hope in the midst of those torments. “But the martyr, lifting up his eyes unto God, was soothing his soul with these words of the holy Psalmist:† ‘The Lord is my helper; I will not fear what man can do unto me;’ and again,‡ ‘I will fear no evils, for Thou art with me;’ and other things of the same kind, which encourage us to fortitude, and which he had learned out of the sacred Scriptures. But he was so far from yielding to threats, or being terrified, that he even challenged his tormentors: ‘Why do you delay,’ he said, ‘why do you stand still? Let my body be mangled, my limbs tortured, let them suffer whatever agonies you will. Grudge me not my blessed hope; for the more you increase my torments, the greater reward will you obtain for me.’” To the same effect S. Athanasius speaks in his Life of S. Antony, Abbot,‡ where he ascribes to hope in God that famous victory which Antony won, after he was oppressed by a multitude of demons, and left well-nigh dead with the blows inflicted on him. “Here am I, Antony; I fly not from your blows, even though you were to inflict more of them. Nothing will separate me from the love of Christ. If armies in camp should stand together against me, my heart shall not

* Opp. t. 2. p. 146.

† Ps. cxvii. 6.

‡ Ps. xxii. 4.

§ Opp. t. 1. p. 2. p. 803.

fear." And S. Jerome tells us* that S. Paula, in the midst of her tribulations and anguish, uttered that of Isaias, "Ye who are weaned from the milk, who are taken away from the breast, expect tribulation upon tribulation, hope upon hope;" and quoted other sayings from the Divine words: "Knowing that tribulation worketh patience, and patience trial, and trial hope, and hope confoundeth not."† The holy doctor adds, "By these and similar testimonies, as by the armour of God, she defended herself against all wickedness, but most of all against the rage of envy, and by patience under wrong she softened the fury of a maddened breast."

5. Hope is effective of love. For, as he who hopes to obtain some good, if he cannot obtain it by his own strength, or by himself, loveth him by whose strength and assistance he can obtain it, hope of a reward in heaven is a cause of our loving the saints, and much more does it make us love God, as the principal object of our future happiness. Hope is productive of delight. For he who hopes is delighted with the good which he hopes for; and although it is said in Prov. xiii. 12, "Hope that is deferred afflicteth the soul," yet the cause of the affliction arises from the delay of the reward which is hoped for. In the same way a mother both rejoices and sorrows for her absent son; she rejoices because she hopes that he whom she loves will return with great honour; she sorrows for the delay, considering chiefly the dangers which may impede

* In Epitaph. Paulæ. opp. 1. col. 703.

† Rom. v. 3, 4.

his return. Hope perfects the process of a work, as it excites one to make efforts and to work, that future happiness may be obtained. Lastly, Hope tends unto the acquisition of the reward, as S. Augustine explains the passage in Ps. xxxix. 5, "Blessed is the man whose trust is in the name of the Lord." It means, according to him, that he is blessed who does not hope for temporal things from God, but only hopes for everlasting salvation from Him. S. Antoninus gives this enumeration of the qualities of hope,* with others, which S. Gregory felicitously explainst as follows: "The elect numbers his days as those of a hireling; he reaches forward unto his prize, the more confident in hope, the more steadfastly he endures under the increase of toils. He watches the flowing away of this present time; he reckons up his days and his work; he fears lest any movement of his lip should glide away without its appointed labour; he rejoices in adversity, he is restored by suffering, he is refreshed by sorrow, because he sees that he shall more largely be repaid by the rewards of the life to come, the more truly he renders himself up, for the love thereof, unto a daily death."

6. But, to turn to our present purpose, the ordinary habit of hope does first and principally help and incline a man to hope for the ultimate end, which is to see God Himself and to enjoy Him; but secondarily, to hope for the concomitants of this end, that is, for the means and

* Summa. p. 4. tit. 7. c. 2. § 4.

† Lib. 8. in Job, c. 7. opp. t. 1. c. 247.

aids necessary to obtain it. It also helps and inclines a person to place his hope in God in every necessity, and to endure patiently all adversities for the sake of everlasting life. But the heroic habit of faith helps and inclines a person to hope for the ultimate end and the means to it, but with the utmost confidence and security that he shall obtain them, to place his trust in God in every necessity, but unceasingly, with alacrity, and with the utmost firmness, without any doubt whatever of the event, and to bear with alacrity and undisturbed constancy any evils, even of the sorest kind, for the sake of life eternal, with assiduity, readiness, pleasurable feeling, and perseverance in the acts aforesaid, or at least with a disposition of mind towards them. Lastly, all good works argue the existence of hope, and all good works of an eminent and sublime description prove the existence of an eminent, sublime, and heroic hope, as the authors we have above quoted show at length.*

7. The Auditors of the Rota, in their Report on the virtues of S. Teresa, have proved the heroicity of her life from the fact, that she placed her hope and love in God Himself as the End, but in all other created goods only as means either necessary or most conducive towards obtaining the Eternal Good; that she hoped in God with all her heart, with full security, and without any doubt or hesitation, but with a firmness which excluded any vain fear or superfluous solicitude; that she flew to Him alone in every

* Vid. Card. de Lauræâ. loc. cit. art. 10. Maderna. loc. cit. art. 4.

necessity and every danger, by humble prayers and persevering supplications, with all the trustfulness of her soul; and that in Him and for Him she hoped for and achieved most difficult things, namely, the reform of her religious order, although she was a woman, poor, in bad health, and destitute of all human aid, although she was impeded by powerful obstacles, and dangers were hanging over her. The Report on the virtues of S. Peter of Alcantara speaks in much the same way, quoting testimonies to prove that in all his necessities he most fervently sought God, in Whom alone he hoped, that he attempted difficult things for the sake of God, and that after having gone through many labours in the Lord, and overcome dangers by His help, he then exerted himself in reforming the province of S. Gabriel, and reducing it to its primitive rule, and in founding the province of S. Joseph, and many other monasteries; that he induced the religious in them to embrace perfect poverty, forbidding any revenues, or human assistance of any kind, and placing most firm hope in God only. The Report upon S. Cajetan is also to the same effect. In it the Auditors of the Rota speak of his instituting and founding the Theatine order of Clerks Regular, with constitutions of such a nature, that they might not possess settled property even in common, nor seek alms, but placing their sole hopes in God, were to live on charitable offerings.

8. We quote the following from other Reports of causes by the same Auditors. In that of St.

Ignatius, the severe penance which he did for his sins, as he knew by faith that a sinner has no entrance to eternal bliss but by penance, nor would any one do penance unless he hoped for forgiveness ; his perfect renunciation of temporal things, because from his despising earthly and present things for the sake of future and eternal goods, and from his following Christ and placing all his trust in Him alone, he is said to have had a firm and excellent hope ; his great mistrust of himself, as he never in anything rested on his own prudence, but betook himself suppliantly in prayer to God ; the admirable and difficult things which he ventured on, attempted, and accomplished for the glory of God and the salvation of souls ; moreover the cheerfulness and joy of heart which he had in the midst of the labours, sufferings, and persecutions which he underwent for Christ's and for justice' sake. In the Report on S. Francis Xavier, after mention made of his contempt for things temporal, his voluntary endurance of labours, his attempting difficult things, which could not have been hoped for, or achieved, by human strength or assistance, his sense of security in dangers, his joyfulness in adversity—the Auditors of the Rota conclude as follows : “ And all these things prove that he had an exalted hope with respect to the principal object, which is eternal bliss, whereunto we tend, and the Divine assistance on which we trust. But there are many other proofs that he had the same hope with respect to objects of a lower degree, which however bear upon eternal bliss,

such, for instance, as the forgiveness of sins, &c. Nor is there a stronger argument of hope than that built upon the exercise of good works and virtuous actions, as S. Paul* says, 'Let us live soberly, and justly, and godly in this world, looking for the blessed hope,' &c. For he signifies by this, that the exercise of virtues is inseparable from the hope of everlasting life." So too, with others, the Report on S. Louis Bertrand: "We have inferred the existence of hope in the blessed man, as he, having entered into religion, trusted in God alone when in danger of death, even after having swallowed poison, he, without any alarm, placed his hope in God, and with the utmost patience endured sufferings of various kinds, partly brought on him by sickness, partly by the enemies of the Christian faith, always saying these words in his sorrow, 'Lord, here burn, here cut, that Thou mayst spare me in eternity;' and he desired to suffer the more, so certain was his hope of future bliss."

Concerning entrance into a religious order, and making profession in the same, with a surrender of all temporal goods, and concerning joy of heart at the news of the near approach of death, it may be asked whether these are instances of heroic hope. In the former case, if the proper circumstances are not absent, if, namely, it is not done for any human end, but only to serve God more freely and perfectly, every one must see that hope may be inferred to exist, and even heroic hope, provided only

* Tit. ii. 13.

that no comparatively unworthy or human motive impels or attracts a person to profession; as the Auditors of the Rota have observed in the Reports of the causes of S. Francis Borgia, Paschal Baylon, and others. But there will be more evident tokens of heroism if other circumstances are added. Some examples will evince this with greater clearness. The entrance of S. Aloysius Gonzaga into the Society of Jesus was rightly accounted amongst his heroic acts of hope, by the Auditors of the Rota, for he, cheerfully resigning the marquise of Castiglione, (which was afterwards made a principality,) and putting aside the pleasures and delights of this world, embraced the aforesaid institute. Some prelates of the Church, to meet the wishes of the Marquis his father, urged him to enter some other religious order, as it is a rule of the Society of Jesus that no dignities, such as that of a cardinal, may be accepted in the Society, unless by the special command of the Supreme Pontiff, and the father was desirous that these honours should be within his son's reach. But he courageously began his journey on foot, and after his arrival at Rome, being hospitably received by Scipio Gonzaga, patriarch of Jerusalem, and afterwards cardinal, he would not defer his entrance into religion even for a single day. In the Report on the cause of S. John of God, the foundation of his order and his entrance into it are related as something heroic, as a wonderful conversion to God preceded it. For after hearing a sermon of

the great Avila, he cast aside the flesh and the devil, cleansed himself from the filth of sin, and rolling himself in the mire of the public streets, he beat his breast with a stone, and besought of God mercy and pardon for his sins. Being looked upon as deranged and taken to a mad-house, he was there beaten with cruel blows, but bore it all with calmness, nor did he fear what man could do unto him, as he "hoped in the Name of the Lord, and had not regard to vanities and lying follies," because the Name of the Lord was his hope. In the Report of the cause of S. Paschal Baylon, it is given in proof of the eminence of his hope, that although he could only expect a slender inheritance from his father, yet he refused a rich inheritance that was offered him in another quarter, and in order to follow Christ he entered into the most strict order of Discalced Franciscans.

Finally, in the Life of S. Hyacinth, of the order of Preachers, written by Severinus of Cracow, Master in Theology, we read as follows of his entrance into the order of S. Dominic: "Hyacinth, hitherto detained in the conversation of the world, by the operation of a miracle, and inflamed by the splendour of the most Blessed Dominic as of a burning sun, communicates his purpose to the Blessed Ivo, his bishop, and determines in his heart to break through the net of human society, and to bind himself with the bonds of Apostolic perfection. Neither the greatness of his family, nor the number of his kindred, nor his old friendship with the bishop, nor his

love for his canonry, nor the abundance of his wealth, nor, lastly, all the pleasures of the whole world, were able to withdraw him from his holy resolution."

9. On gladness at the news of the near approach of death, and on the thought of death itself, we refer to the Reports already cited, and to others of the Auditors of the Rota. In that in the cause of S. Philip Neri we have this: "By the virtue of hope Philip hoped with the utmost certainty that he would obtain eternal life, and therefore he very willingly talked of death, and for some days before he departed this life he spoke of it so willingly, that from all he said and did it was manifest that he rejoiced with great joy." From the Report on S. Teresa: "Finally, it is proved that B. Teresa had that excellent hope and persevered in it to the last, from her most burning desire to depart from this life that she might enjoy the Supreme Good. And of this most perfect hope she gave sufficient evidence, when, very near her death, being about to receive the divine Viaticum, she said, as it were languishing with love, 'O my Lord! O my Spouse! the wished-for time has come at last. It is meet that I should see Thee; it is time, O my Lord, that I should depart from this life; I pray of Thee that Thy will be done. The hour has come at length when I shall be taken out of this exile and enjoy Thee, Whom I have so ardently longed for.'" In the Report in the cause of S. Ignatius we read this: "We consider it proved that the blessed father had a

firm and excellent hope." After other allegations it thus proceeds: "From the sweet delight which he continually had in meditation upon death, as the witnesses depose, one of whom heard from the Blessed Ignatius himself, that it was so frequent that he was obliged to distract his mind, lest he should injure his health, for that continual meditation on his own death without any fear and sadness, yea, even with the highest joy and delight, could not be without a sure, certain, and most perfect hope of attaining unto happiness." From the Report on S. Peter of Alcantara: "He showed that he had this most perfect hope with all his heart in God only, and in the degree of heroicity, when being sick and nigh unto death, and told of it by the physician, he, cheerfully kneeling and lifting up his eyes to God, said that verse of the Psalmist, 'I rejoiced at the things that were said to me, We shall go into the house of the Lord.' Here we should notice the joy with which he was affected when he heard the news of his approaching death, and this because, as he said, 'We shall go into the house of the Lord;' as though certain of the glory, to obtain which he had fought through so many years, and through the whole course of his life, and because now he saw the end of his labours and the haven of his voyage, and himself near unto Paradise, where he might satiate his constant longing of seeing God face to face; all which things arose from that most perfect hope which he had in God, and in His promises made to those that love Him." From

the Report on S. Aloysius Gonzaga: "At the close of his life, when there was no hope of its being prolonged, Father Antony Guelfucci tried to persuade him to wish for longer life, in order that he might serve God for a greater length of time. But he answered with the Apostle, 'It is better to be dissolved.' Then he asked that in order to awaken his hope the more they should repeat to him that verse of the Psalmist, 'Blessed is the man whose hope is in the Name of the Lord, and who hath not had regard to vanities and lying follies.' When the great Cardinal Belarmine urged him to ask God for a longer life, that others might be instructed by his example, he craved his pardon, and said that he could not do so, 'because,' said he, 'no greater grace can be given by God to a man, than that He should call him to Himself whilst he is found in grace,' in which state of grace he hoped that he was at that time." Finally, in the Report concerning S. Catherine Ricci: "Thirdly, from her meditation upon death without sadness, as well as her most joyful hastening towards it, and her consolation witnessed by the bystanders, which could not be without a sure and most perfect hope that death would be to her a salutary departure and the greatest gain."

10. To theological hope answers the gift of fear; that is to say, not worldly, not servile fear, which, although it may come from the Holy Ghost, still may be combined with a sinful will; but filial and chaste fear, whereby we reverence God Himself, and avoid withdrawing ourselves

from Him. From this we infer, that filial fear and hope are mutually connected together, since by filial fear we do not dread lest that should fail us which we hope to obtain by Divine assistance, but we dread lest we should deprive ourselves of that assistance, according to the doctrine of S. Thomas.*

And as the gift of fear answers to the virtue of hope, and for heroicity there is required the influx of some gift of the Holy Spirit, it follows that the influx of a gift for the heroic degree of the virtue of hope will be the influx of the gift of fear, not however every sort of fear, but of that which we have just described.

SECTION III.

OF THE VIRTUE OF CHARITY TOWARDS GOD, AND ITS HEROICITY.

1. CHARITY is defined to be a supernatural habit, inclining one to love God above all things with the love of friendship; which definition the Doctors of Salamanca explain at large.† S. Thomas, in treating of charity,‡ proves that it is a virtue, because it reaches unto God and joins us to God, according to the saying of S. Augustine,§ “Charity is a virtue which, when our affection is right, unites us to God, by which we love Him.” Then he shows that charity is the most excellent of the virtues, (according to that in 1 Cor. xiii. 13,

* II. 2. qu. 19. art. 9. *ad prim.*

† II. 2. qu. 23. *et seq.*

† Loc. cit. § 4. n. 21. *sqq.*

§ De mor. Eccles. c. xi.

“But the greater of these is charity,”) and adds that it reaches unto God Himself, that it may rest in Him, not to obtain anything from Him. Again, that true virtue cannot exist without charity; for although we might suppose a certain virtue directed to some particular good, which really was good in itself, this would be a true, but not a perfect virtue, unless it were referred to the final and supreme good. Lastly, the holy doctor says that charity is the form of the virtues, since by it the acts of all other virtues are directed to their ultimate end.

Cardinal Bona writes concerning charity* as follows: “Holiness therefore consists in purity of every description, and in an immoveable union with God, which is perfected by the closest bond of love, when the soul being purged from all the rust of earthly affections, and elevated above all things, has reached that perfection of justice that it may truly and safely say with the Apostle, ‘Who shall separate me from the love of Christ? Shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus our Lord.’ (Rom. viii. 35—39.) Fasting, alms, the chastisement of the flesh, the use of the Sacraments, and other exercises of the same kind, avail much towards

* De princip. vit. Christianæ. part 2. c. 49. opp. t. 1.

obtaining holiness, but without charity they do no good, although all our goods be distributed to feed the poor, and though our body be delivered to be burned, as the Apostle teaches." (1 Cor. xiii. 3.)

2. S. Thomas further inquires* whether charity can be perfect in this life, and he teaches that perfection may exist in three ways: first, when a man's whole heart is at all times actually fixed on God; and this is the perfection of charity in our true country, which is not possible in this life, where, because of the weakness of human nature, we cannot always be actually thinking of God and moved with love to Him; secondly, when a man bestows all his efforts to attend to God and divine things, laying aside everything else, except so far as the necessities of the present life require; and this perfection of charity is possible in the present life, but is not common to all persons who have charity; thirdly, when a man habitually places his whole heart on God, so that he thinks and wills nothing that is contrary to the Divine love; and this perfection is common to all who have charity. With him agrees S. Antoninus.†

3. The degrees of charity or love towards God are enumerated and explained by S. Thomas,‡ S. Bernard,§ and S. Bonaventure.¶ The first is a salutary languishing, according to that of the Spouse in Canticles: "Stay me up with flowers, compass me about with apples, because I languish

* Qu. 24. art. 8.

† Summ. p. 4. tit. 6. c. 2. § 2.

‡ Opusc. 61.

§ Lib. de diligendo Deo, col. 589. vol. 1.

¶ Pharetra Divini Amoris II. 25. p. 145. opp. t. 6.

with love." The second is, unceasingly to seek after God. Ps. civ. 4, "Seek ye the Lord and be strengthened; seek His face evermore." The third is, to labour perseveringly. Gen. xxix. 20, "So Jacob served seven years for Rachel, and they seemed but a few days, because of the greatness of his love." The fourth, to endure without weariness; whence Christ said, (Matt. v. 10,) "Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven." The fifth is, an impatient desire. Ps. lxxxiii. 2, "How lovely are Thy tabernacles, O Lord of Hosts! My soul longeth and fainteth for the courts of the Lord." The sixth, to run swiftly. Ps. cxviii. 32, "I have run the way of Thy commandments, when Thou didst enlarge my heart." The seventh, to dare with vehemence; whence the prophet, crying unto God, saith, Ps. lxxii. 25, 26, "For what have I in heaven? and besides Thee what do I desire upon earth? For Thee my flesh and my heart hath fainted away. Thou art the God of my heart, and the God that is my portion for ever." The eighth, to bind indissolubly; whence the Apostle says, Phil. i. 21, "For to me to live is Christ;" and iii. 20, "But our conversation is in heaven;" and Gal. ii. 20, "And I live now, not I, but Christ liveth in me." The ninth, to burn with sweetness. Ps. xxxviii. 4, "My heart grew hot within me, and in my meditation a fire shall flame out." The tenth, perfect similitude to God, in such a manner as is competent to a creature in this life, concerning which similitude we read, 2 Peter, i. 4, "By whom

He hath given us most great and precious promises ; that by these you may be made partakers of the Divine nature." Peter here speaks of those things which God hath given us by Christ, and they are whatsoever things make men originate operations supernatural and morally perfect, in respect of which he is assimilated in his mode of working to the supernatural Divine Nature, and declines the operations of concupiscence and corruption, as the passage in full shows : " Grace to you and peace be accomplished in the knowledge of God and of Christ Jesus our Lord : as all things of His divine power, which appertain to life and godliness, are given us, through the knowledge of Him who hath called us by His own proper glory and virtue. By whom He hath given us most great and precious promises, that by these you may be made partakers of the Divine nature." And because he who is partaker of the Divine Nature, and like unto God in working actions morally good and supernatural, ought to decline the works of concupiscence and corruption, he presently adds, " flying from the corruption of that concupiscence which is in the world."

4. As charity exists in the will, Scacchus wisely teaches* that it must be inferred from external acts, particularly from zeal for God's honour and worship, that God may be honoured and adored by all ; from the desire of death, that by death a complete union may be made with God ; from internal joy expressed by external signs, when

* De not. et sign. sanct. § 3. c. 3.

there is talk about God; from peace in every sort of adversity, and from joyfulness, if it happened to one to suffer aught for God. So the Apostle, as already quoted, Rom. viii. 35—39, and the Auditors of the Rota, in their Report on the cause of S. Francis Xavier, say that his love to God was proved by those chief tokens which show it most clearly latent in the soul; and these are the performance of the works of obligation and counsel, the love of our neighbour, divine conversation, neglect of a man's own self, the extinction of fear, contempt of life and death, and a perpetual remembrance of God.

5. Conformably to these S. Maximus of Turin* thus explains the ardent love of S. Peter towards Jesus: "For it was rather by love than on foot that Peter walked on the sea. For he saw not where he placed the steppings of his feet, but he saw where he placed the foot-prints of charity. For when in the ship he gazes on the Lord, and led by His love, descends into the sea. He thinks not of the gliding waters or the flowing waves, and looks not at the element while he looks at Christ." The author of the Acts of S. Agnes† introduces her thus speaking to the youth captivated by her love: "Depart from me, O food of death, because I am already espoused to another Lover. I cannot, dishonouring my first Lover, even look at a rival, and desert Him, to whom I am bound by love." And S. Jerome, describing the departure of S. Paula from Rome,

* Hom. 4. p. 24. t. 6. Bibl. Patr.

† Ap. Surium ad diem 21 Maii.

for the purpose of visiting the sacred places of Bethlehem, adds a noble example of her love of God above all things :* “She went down to the port, her brother, her friends and relatives, and, what is more, her children accompanying her, and desiring to conquer their kind mother by their affection. The sails were now set, and the ship was being rowed away into the open sea. The little Toxotius stretched his hands in supplication on the shore. Rufina, now of marriageable years and expecting her nuptials, made silent entreaty by her tears. Yet Paula lifted up her tearless eyes unto heaven, overcoming affection to her children by affection to God. She knew not herself as a mother, that she might prove herself the handmaid of Christ. Her heart was wrung, and she contended with sorrow, as though she would be torn asunder—more admirable herein, that she conquered great love. Amidst hostile hands and the sad necessity of captivity, nothing is more cruel than the separation of parents and children. This, contrary to Nature’s laws, a full faith endured, yea, a joyful soul longed for; and she, despising the love of her sons, in greater love towards God, rested on Eustochium alone, who shared both her purpose and her voyage. Meanwhile the ship was ploughing the waves, and whilst all on board kept looking back to the land, she fixed her eyes the other way, that she might not see those whom she could not see without sorrow. No one, I confess, loved her sons so much, on whom, before she departed, she

* Opp. t. 1. col. 688.

lavished all, disinheriting herself on earth, that she might find an heritage in heaven." We might accumulate many other instances here if we were treating of martyrs, for S. Laurence thus addresses the tyrant, in the sermon of S. Leo: "Fierce cruelty, thou dost not succeed, thou dost not prevail. The mortal substance is withdrawn from thy instruments of torture, and thou perishest, while Laurence ascends to heaven. The flame of the love of Christ could not be overcome by thine, and the fire which burnt without was less vehement than that which burned within." Of the same S. Laurence we read thus in the sermons of another:* "The Blessed Laurence is in bodily fire; here he is inflamed by the love of Christ, then tormented by the fire of the persecutor. But the divine fire of his Saviour quenches the natural fire of the tyrant." But as our present question relates to confessors, the habit of ordinary love towards God may be deduced from all the acts above cited from Scacchus;† and the habit of heroic charity may be inferred from the same acts, if they be done frequently, promptly, with alacrity and pleasurable feeling, in difficult circumstances, and at the risk of life or property. The frequency of the acts are thus explained by him: "Because those acts of charity can be more frequent in some and less frequent in others, it will therefore be necessary to consider, in these servants of God, whether the acts of charity and of divine love were frequently

* S. August. opp. in append. Tom. v. serm. 206.

† L. c p. 208.

or rarely exerted, for from the frequency of these acts the habit of charity will be more or less intense, and of the acts themselves some will be more intense, others less so, and some of an opposite kind." Cardinal de Lauræa* explains at large the greatness of the work when it is accompanied with the risk of life and goods: "Another sign of ordinary charity is the observance of the divine law, but of heroic charity it is observance at the risk of all one possesses, and even of life." And again, "Another sign of ordinary charity is zeal for God's honour, but of heroic charity it is a fervent zeal, which fears nothing, not even the risk of life, provided it be for the honour of God." This promptitude and sensation of ease and delight which accompanies the heroic degree of charity, is ascribed to the gift of wisdom, which, as being most excellent, answers to charity, the noblest of the virtues.† Because wisdom, a gift of the Holy Spirit, is that taste and sweet savour which is felt in the knowledge and contemplation of divine things, or of matters of faith to be believed and acted upon, according to Ps. xviii. 10, 11, "The judgments of the Lord are true—more to be desired than gold and many precious stones: and sweeter than honey and the honey-comb." Wherefore the Abbot William has said,‡ "But the taste is followed by a certain sweet relief,

* 3. Lib. Sent. Tom. ii. disp. 32. a. 11. n. 330.

† Patr. Salmantic. l. c. § 4. n. 23.

‡ Guill. Abb. de nat. et dign. Amor. (inter opp. S. Bernardi, vol. 2. col. 268.) c. 10. n. 29.

which the soul feeling inwardly in a way singular, and not communicated by the other senses, doth discern and judge whatever it receives, and animates and strengthens itself and all its senses."

6. To this we may refer whatever is said of the love of God in the Acts of Canonization, and particularly in the extant Reports of the Auditors of the Rota. They are reducible chiefly to the following heads, viz., the keeping of the mind always intent upon God; frequent and pious talking of God; the continual consideration of the Divine Goodness and the mysteries of our religion, and especially of the Passion of our Lord Jesus Christ; meditations for exciting in one the love of God; the referring to Him of all thoughts, words, and actions; heavy distress on account of the absence of Christ; observance of the precepts and counsels; ecstasies and raptures (concerning which elsewhere); and some external signs whereby God has occasionally vouchsafed to manifest the internal charity of His servants, some of which we shall relate here, and reserve others for another part of the work.

7. We quote then the following from the Report of the cause of S. Peter of Alcantara, *tit. de charit.*: "The same is inferred from the way in which he perseveringly kept his mind intent upon God, so that he scarcely ever departed from a sense of His presence, from divine meditation and prayer, like ardent lovers, who day and night think faithfully and intently of the beloved object; all which the witnesses prove to have been true of him. This is moreover confirmed by

the efficacious purpose and continual care he maintained of himself and his actions and thoughts, so as not to offend God, Whom he loved so much, of which amongst other proofs he gave this, that for three consecutive years he always walked with his eyes shut, that he might not behold anything to occasion his offending God, or to distract his sense of God's presence." In the Report of the cause of S. Isidore the same words are used. From the Report on S. Louis Bertrand: "He found time for very frequent contemplation; he persisted without weariness in prayer; when he spoke of divine things, his soul and breast were so fervent with the flame of divine love, that he showed himself ready for all things, whether prosperous or adverse, and, in fine, directed all his actions to God's honour." From the Report on S. Mary Magdalene de Pazzi: "Whatsoever she spoke or thought, she directed to God, to Whose will she subjected all things, saying that she would never do anything that was beside it, or in any way contrary to it. Nothing gave her greater delight than the desire that the worship and knowledge of God should constantly grow and increase in men's minds; wherefore as often as she heard read the deeds of men remarkable for Christian holiness, who laboured either for the worship of God or the increase of religion, she seemed to leap with holy joy, and gave thanks unto God, who had vouchsafed to do more wonderful things by means of others than by her, because she thought that greater glory would accrue to God

from others than from her. On the other hand, she was grievously distressed when she saw religious communities grow cold in the Divine worship, and withdraw from that strict path which their first leaders began." From the Report on S. Andrew Avellini: "We have thought that the eminent love of Andrew towards God is proved by his great devotion to the Passion of our Lord Jesus Christ; for, as witnesses testify, he was inflamed with very great devotion towards it, so that he was wont to pour forth a flood of tears when he spoke of it, which must be taken for a very great sign of love, as tears flow from intimate affection in a person languishing with love." In the Report of the cause of S. Teresa we read: "In the first place, a clear proof of that divine love is derived from the other virtues with which God adorned her. Secondly, this is shown by the fact of Blessed Teresa having her mind so perseveringly fixed on God, that she scarcely ever retired from His presence, and divine consideration and contemplation, like ardent lovers, who faithfully and intently think of the beloved one day and night. Thirdly, the same thing is clear from this, that Blessed Teresa so loved God for Himself alone, above all things, that she burned with desire for the glory of God Almighty, and laboured in the highest degree for its increase, as well in the reformation of her order and its propagation, as in the admirable doctrines which she left us in her writings, and in all her actions and heroic virtues. This also she showed in the deep affliction which she suffered on account of

the multitude of heretics, and her earnest desire for their conversion, and the continual anxiety in her prayers for them, that the glory of God might be increased. Fourthly, her efficacious resolution, her continual care of herself, of her thoughts and actions, that she might not offend God, so loved by her, not only by light and venial faults, but even by an act short of perfection, from which proceeded that rare vow and worthy of observation, of always choosing to do that, among many others, which should appear to her to be more pleasing and acceptable to God. Fifthly, the exceeding strength of the love of God in Blessed Teresa is manifested by that grievous sorrow which she felt during the absence of Christ, so that her heart was, as it were, pierced by an arrow, and she seemed to breathe out her soul, and utter words expressive of her love, when she could not endure the pangs of His absence..... Eighthly, that which showed most clearly the inestimable love of God for His spouse Teresa, was that great and final violence of her love sensibly felt by her at the approach of death, from which, rather than from the strength of disease, she died.” In the Report on S. Ignatius, his eminent love towards God was proved, 1st, by the extreme zeal wherewith he took care, for the sake of God, to benefit his neighbour in spiritual and temporal things; 2ndly, from the excellence of his other virtues; 3rdly, from the great diligence with which he studied to keep his heart pure, so that he examined his conscience most minutely several times a day, even concerning the trifling

defects of his daily meditation ; 4thly, from his meditations, and especially that which he was wont to make to excite spiritual love in himself, when, calling to mind all the benefits and special gifts conferred upon him by God, he offered with the greatest affection himself and everything he had unto God ; lastly, from the direction of all his thoughts, words, and actions to God, as his last end. The same Auditors of the Rota, in their Report in the cause of S. Francis Xavier, have remarked as signs of the highest love of God, strenuous observance of precepts and counsels, fervent colloquies with God, a casting away of all fear in encountering perils and in undertaking arduous labours, a contempt of life and death for the sake of God, and continual thinking of Him. Some of the foregoing are recounted in the Report on the cause of S. Francis Borgia ; from that of S. Aloysius Gonzaga we extract as follows : “ This also shows the perfect love towards God of that most loving youth, that when he heard any one speak of God his face kindled up vehemently, so that sometimes he poured forth tears ; wherefore his companions were obliged to turn the conversation, and his superiors to forbid him to direct his thoughts without intermission to divine subjects, in order to avoid great injury to his bodily health.” Lastly, to mention some external signs of fervent inward love and charity, beside tears, and other remarkable signs, which we shall examine hereafter more conveniently ; in the Report on S. Mary Magdalene de Pazzi it is related that she was

sometimes so carried away by the flame of divine love, that she ran through the gardens and cloisters, rent her garments, and with a holy rapture would demand of the nuns that met her, whether they too were consumed with this ardour of love ; if they assented, she would embrace them ; but if they denied it, then she would vehemently excite them ; sometimes even she would seek the fountain or the well, to bathe her arms and hands in the cool wave, and sprinkle it on her bosom. And in the Report in the cause of the servant of God, Nicholas Fattore, we read, "The flame of that love burnt so brightly in the breast of Nicholas that he could not keep still, but when the waters were frozen by the winter's cold, he would go impatiently to lakes and fountains to assuage the heat that consumed him, and casting himself in the waves, would seek for coolness, whilst the waves seemed to boil up from their very depths, as though fire had approached them."

SECTION IV.

OF THE VIRTUE OF LOVE TOWARDS ONE'S NEIGHBOUR, AND ITS HEROICITY.

1. IN S. John (1 Ep. iv. 21) we read, "This commandment we have from God, that he who loveth God, love also his brother ;" from which place S. Thomas infers that the habit of charity does not only pertain to the love of God, but that it also extends to the love of one's neigh-

bour.* Elsewhere he teaches us† the reason, and the manner of loving our neighbour; the reason, in that from charity we are bound to love others, as they are very close to us, both because of their being made naturally in the image of God, and because of their being capable of glory. The manner, in that we ought to love our neighbour for the sake of God, even as we ought also to love ourselves for the sake of God; since it is right to yield to our neighbour in good, but not in evil, just as we should please our own will only in what is good; and again, that we ought to love our neighbour, not for our own profit or pleasure, but in the way we desire what is good for ourselves.

2. The precept of the love of our neighbour resounds throughout the whole of the sacred Scripture. Thus in Lev. xix. "Thou shalt love thy friend as thyself," where the word "friend" is not taken in a limited sense, but signifies "neighbour," and Christ our Lord in S. John, xiii. 34, says, "A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another. By this shall all men know that you are my disciples, if you have love one for another." More may be found in the commentaries on the sacred scriptures, and especially in those of Cornelius à Lapide on this text, who discusses why this commandment of love is called "new" by Christ. It is also repeated in the same Gospel according to S. John, xv. 12, "This is my commandment, that you love

* II. 2. qu. 25. art. 1.

† II. 2. qu. 44. art. 7.

one another, as I have loved you ;” which argument the same Apostle pursues in his first canonical epistle, (iv. 7,) “Dearly beloved, let us love one another, for charity is of God. And every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God ; for God is charity. By this hath the charity of God appeared towards us, because God hath sent His only-begotten Son into the world, that we may live by Him. In this is charity ; not as though we had loved God, but because He hath first loved us, and sent His Son to be a propitiation for our sins. My dearest, if God so loved us, we also ought to love one another.”

3. Certain so-called potential parts are assigned to the virtue of charity, viz., benevolence, beneficence, and mercy : but the first, in its supernatural aspect, is not distinguished from charity, and beneficence implies acts corresponding to benevolence, and so elicited from charity ; wherefore mercy alone will be a distinct virtue. S. Thomas inquires* “Whether mercy is a virtue ;” and answers that mercy signifies sorrow for another’s misery ; then, so far as this sorrow is a motion of the sensitive appetite, he says that mercy is not a virtue, but a passion ; on the other hand, it is a virtue if the motion of the intellectual appetite, according to which any one is pained by another’s misfortune, be governed by reason. The same holy doctor teaches, that by charity we being united to God, are like unto Him, and by a similitude of operation we

* II. 2. qu. 30. art. 3.

are also assimilated to God, which takes place by mercy, and he shows* that beneficence is an act of charity, and is not a special virtue.

4. S. Thomas also (to follow out his doctrine) explains† in what way almsgiving is an act of charity. For he asserts that almsgiving is a work whereby something is given to a needy person from pity for God's sake, and so such an act is properly speaking an act of mercy; but as mercy is an effect of charity, it follows that almsgiving is an act of charity exercised by mercy. Then he distinguishes the different kinds of almsgiving, some of them being corporal, such as feeding the hungry, giving drink to the thirsty, clothing the naked, ransoming captives, harbouring the homeless, visiting the sick, and burying the dead. Others are spiritual, such as instructing the ignorant, counselling the doubtful, consoling the sorrowful, correcting the sinner, sparing those who offend us, bearing with the troublesome and disagreeable, and praying for all. Scacchus‡ sets forth these works of mercy at length, and infers that from these acts of charity in the heroic degree towards one's neighbour an excellent argument of holiness may be drawn, according to that of Christ our Lord, Matt. xxv. 34, "Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world," where the reason he assigns is also drawn from works of mercy; and Scacchus adds wisely, that inquiry is to be made concerning

* Qu. 31. art. 1—4.

† Qu. 32.

‡ De not. et sign. sanct. § 3. cap. 4.

those in the causes of the servants of God, but according to the state and condition of each. For actions of this sort, which could be done by a bishop, a prince, a secular clergyman, a parish priest, or a servant of God in the married state, would of course be impossible for a servant of God, as a cloistered nun, or a servant of God as a regular, dependent on the will of his superior.

5. S. Gregory Nazianzen supplies us with an heroic example of the love of our neighbour, taken from the corporal works of mercy, in his oration on S. Basil the Great. After describing the miserable condition of the city of Cæsarea during a grievous famine, and the cruelty of the wealthy in that calamity, he thus proceeds: "The storehouses of the wealthy being laid open through his prayers and entreaties, he does what the Scripture speaks of, he breaks his bread to the hungry, and satiates the poor with food, he feeds them in famine, and fills the hungry souls with good things. But how? For this is no slight portion of his praise. He gathered together all those whom the famine had afflicted, some even scarcely alive; men and women, old men and children, and the miserable of every age, and having placed before them all kinds of food, herbs and the salted meats of his country, well adapted for filling the hungry, he then imitated the service of Christ, who, having girt himself with a towel, did not disdain to wash His disciples' feet, and by the help of his servants, refreshed the souls and bodies of the poor, doing them honour while he gave them their necessary food, thus both ways

soothing them in their afflictions. Such was our new procurator and second Joseph ; nay, we have even more to say of him. For out of famine he seeks gain, and by his goodness purchases Egypt, disposing the season of plenty to meet that of famine, and through the negligence of others becomes himself well provided to meet it. He however was charitable, and sought not for gain in the disposal of timely food, considering only how to obtain mercy for himself through the mercy he showed to others, and how through the gift of present food he might obtain for himself future good." Like deeds are recorded of S. Paula by S. Jerome, of S. Odilo by S. Peter Damiani, and of S. Martin by S. Thomas of Villanova. S. Jerome says,* "Why should I tell of almost all the riches of a great and noble house, once most opulent, spent upon the poor? Of a mind most generous to all, and a goodness which even extended to those whom she had never seen? Which of the poor in dying was not wrapped in garments supplied by her? Which of the bed-ridden was not supported by her charity? Then indeed she sought out most diligently through the whole city, and thought it a loss if any weak and hungry person was maintained by food given by any other. She lessened her sons' inheritance, and when friends reproached her, she would say she left them a greater inheritance, even the mercy of Christ." Again he says, "Her liberality was beyond measure, and that she might refuse assistance to none who sought it, she practised

* In epitaph. Paulæ matris ad Eustoch. opp. t. 1. n. 5. col. 687.

usury upon usury. I confess my error; when she was so profuse in giving, I would reprove her in the words of the Apostle, 'For I mean not that others should be eased and you burdened,' &c., (2 Cor. viii. 13,) and many things of this kind, which she at once answered with wonderful modesty and reserve, invoking God to witness that she did all for His Name's sake, and that this was what she wished, that she might die a beggar, leave not a piece of money to her daughter, and at her funeral be wrapped in a winding-sheet given by another. At last she used to say, 'I, if I am to beg, will find many who will give to me. Yonder beggar, if he does not get from me what I have it in my power to give him, even from another's property, and if he dies in consequence, from whom will his soul be required?' I wished her to be more cautious in her domestic economy, but she, more ardent in faith, was joined with her whole soul to her Saviour, and, poor in spirit, followed her poor Lord, returning Him what she had received, being made poor for His sake. In fine, she obtained what she wished, and did leave her daughter in great debt, which, though owing to this day, she is confident that she will pay off, not by her own strength, but by Christ's mercy." Again he says, "What is more wonderful than this virtue, that a woman of a noble and opulent family should through faith give away all things, and be reduced almost to extreme want!"

S. Peter Damiani, in the Life of S. Odilo,*

speaks thus: "Further, in almsgiving he was so profuse, that some, when they saw him lavishing everything without hesitation, called him not a dispenser, but a prodigal. At one time especially, when a severe famine was miserably afflicting the territory of Aquitain, and reducing most of the French provinces to great straits, the treasury having been exhausted, and the stores of all kinds of provisions almost spent, he broke up very many of the sacred vessels, took away the splendid church ornaments, and even did not spare the crown which the emperor Henry had left him as a memorial. To relieve, therefore, as far as he could this bitter famine, he spent all he could scrape together in sustaining and feeding the needy." S. Thomas of Villanova* says of S. Martin, bishop and confessor: "This therefore is a testimony of the excellent piety of S. Martin, that beside all his episcopal revenues consumed in charity alone, when he was catechumen he gave half his cloak to a poor man, and again a whole one when bishop—offerings so grateful and acceptable to God, that on the first occasion, Christ, appearing with His angels in triumph, said to those standing by, 'Martin, yet a catechumen, hath clothed Me with this garment;' and on the second, angels covered his bare arms with most precious bracelets of gold and jewels."

6. Instances of heroic charity towards our neighbour in spiritual works of mercy may be easily found; not to speak of others, in the sermon of S. Fulgentius on the first martyr, S. Ste-

* Conc. 2. p. 548.

phen,* where, after observing that he prayed for his enemies and blamed their cruelty, he says, “That holy charity observed a patient endurance in prayer which held forth a severe censure of rebuke, and therefore that gentleness in prayer deserved to be heard, for without charity there was no severity in the rebuke ; and by this where in praying or rebuking blessed Stephen maintained charity, for every way he thought of the salvation of those who were in error, and in the condemnation which his prayer implied he showed that his rebuke proceeded not from hatred, but from love. Doing this, the blessed martyr showed charity to those who were present, and left to posterity a most profitable example ; for he showed the two-fold anxiety of the ecclesiastical dispenser, that for the correction of the sinner, the word of rebuke be not wanting together with earnest prayer for him to God, that he who has done evil may by correction be turned aside from his evil ways, and by prayer to God may be helped ; and thus charity may utter justice with the mouth that the sinner may be corrected, and maintain patience in heart, that prayer for the sinner may go forth with pure affection of love.” There are sermons on this subject by S. Peter Damiani, one of which we shall quote, on S. Fidelis the martyr,† who, when he served in the armies of this world, converted several of his fellow-soldiers to the Christian faith. “He carried the standard of a celestial warfare whilst he was in the camp, and whilst he seemed to serve

* Biblioth. Patr. Tom. ix. p. 108.

† Opp. t. 1. p. 277.

amidst the troops of armed men, he was doing all he could to win over his comrades to the army of Heaven; promising them not the belt of earthly service, or the donation of a temporal pay, but the citizenship of the heavenly court." In another on SS. Donatus and Hilarion, where, after saying that Donatus was disowned by his heathen parents, he thus proceeds:* "But afterwards he brought them to the sacraments of the Christian faith, and moreover by a fitting dispensation he sent them before him to martyrdom. Wherefore is he rightly counted illustrious among the blessed martyrs, who is at once the son and the father of martyrs, a son indeed in the order of nature, but a father in that of grace through the gift of faith." Another he tells us of, S. Vitalis, martyr, who when Ursicinus was beginning to waver under the torture, encouraged and fortified him by his exhortations, saying, "O what efficacious and living words came out of his mouth! What a burning flame of charity rolled in his breast! 'Do not, O do not,' said he, 'physician Ursicinus, who wert wont to heal others, wound thine own self with the dart of death eternal.' Nor could that descend coldly into the heart of the hearer, which by words of exhortation proceeded from the fire of the Holy Ghost." S. Ambrose, or whoever he was who wrote the fifty-third sermon† on the Feast of the Apostles Peter and Paul, explains that passage in the Acts which relates how when Peter, having prayed about the sixth hour, was hungry, and saw a certain vessel descending,

* P. 235.

† S. Ambros. opp. Tom. ii. append. col. 464.

as it were a great linen sheet let down from heaven, and heard a voice say to him, "Arise, Peter, kill and eat," and, taking occasion from thence, describes in these words the burning spiritual charity of Peter: "It is worthy of admiration that the saint was hungry after prayer, for hunger is usually dispelled by prayer. But to me it appears that Peter hungered not for the food of men, but for their salvation, and that he was not tormented by bodily hunger, but by the dearth of believers. For when the Jewish people, faithless and unthankful, did not, at his preaching, believe in Christ, Peter suffered in some way that hunger which his function produced within him. For when he was hungry, that is, thinking in the "higher parts" of his heart of the salvation of the Jews, then was the vessel offered to him filled with animals of diverse kinds, God, as it were, speaking to him, 'Thou art hungry for the Jews alone, behold I satisfy the hunger of thy faith with various Gentile nations, for in truth, the diverse animals collected in one vessel signify the gathering together of the diverse nations of the world into one church.'" Again, S. Gregory Nazianzen,* speaking of S. Basil the Great, after describing the errors which infected the people, says that he not only poured forth fervent prayers to God, but also severely rebuked those present who erred, confuted the absent by his writings, and became all things to all men, that he might gain all unto Christ. "Those who engaged with him he confounded by the weapons of his mouth,

* In cit. orat. in S. Basil, m. p. 346.

those at a distance by his writings..... Lastly, because action is imperfect without speech, and speaking is far removed from acting, he added the aid of action to speech, going to some, sending embassies to others, summoning others, admonishing, reproving, rebuking, threatening, reproaching, taking on himself a struggle for nations, for cities, and even for individuals, devising every kind of salutary measures, from every quarter applying a medicine to disease.”

7. Other instances might easily be produced ; but to return to the practical rules of beatification and canonization. Amongst the signs of the ordinary love of one’s neighbour are the spending of temporal goods in helping others, the undertaking of bodily labours in their behalf, the correcting of those in error, and bringing them back to the way of salvation, the forgiving of injuries, the caring for the salvation of souls, and the wishing for them what we wish for ourselves. Wherefore we read in S. Matthew, v. 7, “Blessed are the merciful, for they shall obtain mercy ;” and xviii. 15, “But if thy brother shall offend against thee, go and rebuke him ;” and Psalm cxl. 5, “The just man shall correct me in mercy, and shall reprove me ;” and Matt. v. 44, “Love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you.” And as one of the precepts is, “Love thy neighbour as thyself,” it follows that in the way a man is bound above all things to provide for the salvation of his own soul, according to that of S. Matthew, xvi. 26, “For what doth it profit

a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul?" so also is he bound to provide for the salvation of his neighbours. And the signs and effects of heroic charity will be the doing the same, whenever occasion offers, promptly, easily, expeditiously, pleurably, not once or twice, but frequently, and above all, if the works which are done be difficult; so that from the whole collectively it may be inferred, that the man so working surpasses the ordinary mode of working even in good men, as it is explained at large by the authors cited, Cardinal de Lauræa and Maderna.

8. The Auditors of the Rota are wont in their Reports to separate the spiritual from the temporal works of mercy. Thus in the Report on S. Teresa,* they have observed first her immense desire for the salvation of her neighbours, whom she longed to reconcile to God, and above all, to convert heretics to Him; secondly, her propagation of the Reformed Order of Carmelites, that the labours, penances, and continual prayers of the religious might obtain from God the salvation of perishing souls; thirdly, her conversion of several noble persons, who were living in sin; fourthly, the extreme grief which oppressed her when any distinguished preacher of the word of God and labourer in the salvation of souls, departed this life, which grief she especially showed at the death of S. Pius V., Pope, and of that apostolical man, John Avila; fifthly, her singular

* Tit. de immensâ charitate erga Proximos.

love of her enemies and persecutors, inasmuch as she made all the excuses she could for their defects, and would not let any one speak against them, entreated God for their pardon, and incessantly prayed in their behalf.

In the Report on S. Mary Magdalene of Pazzi they relate in reference to spiritual works of mercy, that before she was more than twelve years old, and before she entered a convent, she was in the habit of teaching ignorant girls the rudiments of the Christian faith, and on every festival, assembling together a rustic multitude at her house, she would explain to them the Lord's Prayer, the Angelic Salutation, and the Apostles' Creed. In early youth, when she was living with the nuns of the order of S. John, she constantly visited the sick, exhorted them to frequent the sacraments, and comforted them with spiritual reading. Also she assiduously commended to God the souls of sinners and infidels, and gave salutary instruction to the servants, male and female, of her relatives and kinsfolk whenever they came to her; and when two criminals, who were about to be hanged, would not be converted to God, by her earnest prayers she obtained from God that they should change their minds, entreat pardon for their sins, and die piously in the Lord, so that in an ecstasy she saw one of them in the flames of Purgatory, and the other more happily translated into the empyreal habitation. In the Report on S. Ignatius the Auditors have extracted from the processes, that he declined no labour when it was a question of the honour of God and the salvation

of souls ; that he endeavoured to reconcile his neighbours when disputing among themselves ; that he took great pains that ignorant people and children might learn Christian doctrine ; that he studied, by word and example, to urge all whom he could to penance and the way of salvation ; that when thirty years of age, with a view to his neighbour's edification, he applied himself to literature ; and to defend the glory of God and procure his neighbour's salvation, when he was severely scourged at Barcelona, and being brought almost to death's door, he blessed God, spared those who smote him, and prayed for them. In the Report on S. Francis Xavier, we read that throughout his whole life he taught children the elements of the Christian faith, more fully expounded the Christian law to ignorant adults, recalled sinners with all his might to their duty, and dissipating the clouds of error, opened to infidels the light of day by the preaching of the Gospel. Of St. Peter of Alcantara they say, that he was an unwearied and illustrious preacher of the Gospel, and spent many years in preaching it, from a zeal for the glory of God and the conversion of souls ; and that very often, or almost always, when the poor came for alms to the gate of the monastery, he not only relieved them with alms, but taught them Christian Doctrine, and nourished them with most holy admonitions and counsels. To the effect we are now speaking of, the Auditors of the Rota have considered in their Report of his cause the wonderful and glowing sermons of S. James de la Marca, and

his conversion of abandoned women. In the Reports also in the cause of the Saints Philip Neri and Cajetan, many things are related of the conversion of sinners by their exhausting labours and prayers to God. In the Report on the servant of God, (now beatified,) Jerome Æmiliani, mention is made of the conversion of harlots, and the reclaiming of boys rambling about the streets, to whom he supplied not only temporal but spiritual relief. Of this latter work of mercy something is said in the Report on S. Lewis Bertrand, and also of his sighs, tears, and the bloody scourgings he inflicted on his body, which so struck a certain woman of bad character, that she was brought to amendment of life. Lastly, it is noticed in the Report on S. Andrew Avelini, that when he was appointed by the Archbishop of Naples to reform a convent of nuns, that he did not desist from that work, though struck on the face by a wicked man because of it; and that mindful of the Lord's precept to love our enemies, he heartily forgave the murderers of his nephew.

10. This work would swell to an endless size if we were to mention generally the arduous and heroic acts of spiritual charity towards one's neighbour, which occur in the *Acta Sanctorum*, or speak of those acts which are related in the bulls of canonization, or those in the Reports of the Rota we have quoted, or in the Processes which we have read with admiration on SS. Francis Regis, Vincent of Paul, Camillus de Lellis, B. Hyacinthe de Marescotti, and the

Ven. Servant of God, Joseph à Matre Dei, all of whose virtues were examined and approved by the Supreme Pontiffs, whilst we discharged the office of Promotor Fidei.

Wherefore, to conclude this chapter, the following corporal works of mercy towards one's neighbour, viz., continual visiting of the sick, service done in hospitals, and infections caught in that way, and the care of the sick undiminished for that reason, frequent visiting of prisons, alms distributed to the poor, not in small but in large quantities, the withdrawal of things necessary for oneself, in order to help our neighbour, the founding and instituting of hospitals for the sick, alms for the purpose being collected in all quarters, and again of colleges for the right education of youth, are all mentioned as arguments and signs of heroic corporal charity to one's neighbour, in the Reports on S. Mary Magdalene de Pazzi, S. Francesca Romana, SS. Peter of Alcantara, Paschal Baylon, Andrew Avellini, Felix de Cantalicio, Philip Neri, Cajetan, John of God, Lewis Bertrand, Isidore, Ignatius, Xavier, Aloysius Gonzaga, Francis Borgia, B. Jerome Æmiliani, and the servants of God Nicholas Fattore, and Julian à Sancto Augustino, not to mention those in the Reports on S. Charles Borromeo, Thomas of Villanova, and in the Acts of S. Francis de Sales, and S. Alphonso Mogrobesi, of which we shall treat when we come to speak of the virtues peculiar to the state of bishops.

CHAPTER IV.

OF THE CARDINAL OR MORAL VIRTUES, PRUDENCE, JUSTICE, FORTITUDE, AND TEMPERANCE, AND OF THOSE ANNEXED TO THEM, AND OF THE HEROICITY OF EACH.

As in the preceding chapter, in treating of the theological virtues, to avoid confusion, we treated of each separately, in the same way we shall here treat of the cardinal or moral virtues separately in order.

SECTION I.

OF THE VIRTUE OF PRUDENCE, AND ITS PARTS, AND OF THE HEROIC DEGREE OF THE SAME.

PRUDENCE is defined to be right reason applied to moral action ; and its object is whatever can be reduced to action, and falls under choice and free will. There is one prudence of the flesh, and another of the spirit. We accordingly read in Romans, viii. 6, "The wisdom of the flesh is death ; but the wisdom of the spirit is life and peace, because the wisdom of the flesh is an enemy to God, for it is not subject to the law of God." The meaning of these words, according to Estius in his commentary thereon, is this, "to be wise, to care for, to be prudent in those things which belong to the flesh, brings death, deserves death, namely, eternal. To be wise in, to care for those things belonging to the

Holy Spirit, which desireth things contrary to the flesh, brings us everlasting life.” S. Augustine* observes, that bad men are sometimes called in Holy Scripture prudent, but never innocent. S. Basil treats of both kinds of prudence, that of the flesh, and that of the spirit.† “There is one prudence, the guardian of its own advantage, and the observer of its neighbour’s fraud, such as the serpent hath, which, whatever danger it sees imminent, guards its head above everything. Such seems to be that shrewdness which is prone to secure its own profit, and cheat the simple; with such prudence was that wise one of this world and steward of injustice in the Gospel endowed. But true prudence is the knowledge of what ought and what ought not to be done, which if any one shall have rightly pursued, he will never depart from the path of duty and virtue.” S. Thomas‡ distinguishes prudence into three kinds; the first he says is a false, or so called prudence; for whereas a man is prudent who rightly disposes of what is to be done towards a good end, he who disposes for a bad end, of means adapted to such an end, has a false prudence. The second he calls a true kind of prudence; for it discovers means adapted to a good end; but it is imperfect, either because that good which it takes for an end, is not the universal end of the whole of man’s life, but one of some special and isolated business, or because it is deficient in the

* Lib. i. contr. Gaudent. c. 5.

† Homil. xi. in Proverb.

‡ II. 2. qu. 47. art. 13.

chief act of prudence, because the man endowed with it judges well, even of matters pertaining to the whole of life, but does not teach effectually concerning them. Lastly, he says the third kind is true and perfect prudence, which directs, judges, and teaches by right counsels to a good end pertaining to the whole of life; and that the first prudence is found in sinners only; the second, which is imperfect, and applies only to a particular end, is common to the bad and the good; and the third is found in the just alone. This is treated of at length by the Auditors of the Rota, in their Reports in the causes of S. Lewis Bertrand, S. Peter of Alcantara, and S. Teresa. Of true prudence it is said in Proverbs, iv. 5, "Get wisdom, get prudence; forget not, neither decline from the words of my mouth. Forsake her not, and she shall keep thee; love her, and she shall preserve thee. The beginning of wisdom, get wisdom, and with all thy possession purchase prudence. Take hold on her, and she shall exalt thee: thou shalt be glorified by her, when thou shalt embrace her. She shall give to thy head increase of graces, and protect thee with a noble crown."

2. This last prudence, of which alone we speak, is the law of all the moral virtues, according to S. Thomas,* and of the theological virtues also is it the rule, and it administrates their exercise, as Bernardine Rosignoli,† of the Company of Jesus, shows at length, speaking as

* II. 2. qu. 166. art. 2.

† In tract. de actionibus virtutis lib. ii. cap. 2. et. sqq. cap. 5. p. 244.

follows: "The actions of all the other virtues belong to prudence; for neither is Christian prudence perfect, if the other virtues are absent, yea, if even one of them is wanting. As, therefore, prudence is, as it were, a mark and token of each of the virtues, so in turn, the actions of each of the virtues are witnesses and heralds of prudence:" for which cause S. Gregory places the measure of prudence in the actions of the other virtues, for from the influence of these its greatness is understood.

3. The acts of prudence are three: consultation, decision, and command; for to search out the means adapted to gain the formal end of such and such a virtue, pertains to prudence by an act of consultation. Decision follows consultation, for as soon as the intellect has weighed the reasons on both sides, as to choosing this or that means, it immediately makes a decision that such and such means are to be chosen. Lastly, by an act of command, it orders that this means be used, that the operation of any virtue may be directed to its due end. And although these three acts relate to the virtue of prudence, yet an act of command, as S. Thomas explains at length, is properly elicited by the habit of prudence.*

4. Of the parts of prudence, some are integral, others potential, others subjective, to use the language of the schools. The integral, or quasi-integral parts, are memory, which is the knowledge of things past; understanding, or the

* II. 2. qu. 47. art. 8.

knowledge of things present; docility, or the knowledge of something by the help of another's teaching; sagacity, or the knowledge of it by one's own discovery; reason, or knowledge gained by inference; foresight, or the appointment of fit means to the right end; circumspection, or the observation of the circumstances of the business; caution, or the devising of stratagems against any obstacles or hindrances to the production of an act of virtue.*

5. The potential are, as it were, certain instruments by which acts of prudence are perfected; and they are good counsel, (*εὐβουλία*) the work of which is to advise well; judgment, (*σύνεσις*) the work of which is to judge according to ordinary laws; discernment, (*γνώμη*) the work of which is to judge from higher principles beyond ordinary laws, according to natural reason, as cases or circumstances may demand.†

6. The subjective parts of this virtue are four: monastic prudence, which is concerned with the good of the individual; economic, with the good of the house or family; political, with the good of the city, commonwealth, or kingdom; and military, which directs in warfare a multitude assembled for a time to defend a country from enemies, and to repel their attacks, according to S. Thomas,‡ with whom the Auditors of the Rota agree in their Report in the cause of S. Pius V., printed in the last and posthumous volume of the Annals of Bzovius, and in their Report in the

* S. Thom. ii. 2. qu. 48. art. 1.

† Ib. qu. 51. art. 1—4.

‡ Ib. qu. 50. art. 1. sqq.

cause of S. Thomas of Villanova after Contelורים.*

7. Those who treat of the canonization of saints, and especially of the heroicity of prudence congruously with what we have said of heroicity in general, teach that the acts of ordinary Christian prudence are, to consult, decide, and enjoin, concerning means to a supernatural end; acts of heroic Christian prudence, are to exercise the same acts to the same end, but in circumstances of difficulty, with ease, dispatch, and pleasurable feeling.† The more common opinion among them is, that this ease, readiness, and pleasure originate in the habit of prudence, and in the gift of the Holy Spirit, called the “gift of counsel,” as that word in Holy Scripture signifies decision and command as well as consultation. Thus Eph. i. 11, “According to the counsel of His will;” which is explained to this effect by Rosignoli,‡ Cardinal de Lauræa,§ and Matthæucci.¶ Lastly, they conclude that inquiry need not be made of all the subjective parts of prudence, in every cause of every servant of God, but of those only which the servant of God, according to the tenor of his life, had an opportunity of exercising.¶

8. Instances of the monastic, economic, and political prudence have been collected by Cardinal

* De canoniz. SS. p. 552.

† Cardin. de Lauræa, 3. lib. Sent. Tom. xii. disp. 32. ar. 13. num. 386; Maderna, Theolog. Tom. ii. tr. 6. qu. 3. a. 7. num. 7.

‡ De action. virtut. lib. ii. c. i. p. 179.

§ Ib. disp. 32. art. 3. § i. num. 381, 383.

¶ Practic. Theol. Canon. Tit. ii. c. 3. § 1. num. 28.

¶ Scacch. de not. et sign. Sanct. sect. iv. c. 1. p. 234.

de Lauræa,* who well observes, in accordance with what we have said above, that the acts of all the other virtues in the heroic degree are directed by prudence in the heroic degree, and hence whatever is said of the heroicity of the other three moral virtues, justice, temperance, and fortitude, applies also in proof of this. Of the prudence of S. Adelard, Abbot of Corbey, we read this in his Life, by S. Paschasius Radbertus, in the Bollandists:† “Moreover, so great was his prudence that it seemed like a fountain of wisdom to flow forth from his soul. He saw at once the past, the present, and the future; so that he saw beforehand in details what the counsel of God declared should be done and followed.” S. Gregory Nazianzen‡ thus commends the prudence of S. Basil, “Who, like him, had grown grey in prudence even before grey hairs: for by these does Solomon describe old age. Who among young men or old was equally venerable? I speak not of those within our memory, but of those also who lived in past ages. Who abounded more than he in doctrine, by reason of good habits of life? Who united greater learning with goodness of living?” S. John Chrysostom§ extols the heroic prudence of S. Paul. Where the Apostle, teaching the Romans, reproved them for passions which ought not to be named, Chrysostom, admiring his prudence, says, “Here indeed the prudence of Paul is deserving of admiration;

* In 3. lib. sent. t. 12. disp. 32. art. 13.

† Jan. 2. cap. v. num. 16. p. 99.

‡ Orat. 20. de laud. S. Basil.

§ Hom. iv. in cap. i. ad Romanos.

having to speak of two contrary things, he acquitted himself therein with all exactness; he was anxious to speak chastely, and at the same time to sting his hearers. Both these it was not possible to accomplish, for one was in the way of the other. For if you make use of chaste expressions you cannot touch the hearers, and if you would speak with vehemence, you will be compelled to speak nakedly and distinctly. But that prudent and holy soul was able to do both perfectly, in the name of nature and in the strength of his accusations, and using that, as it were, a veil, that the form of his speech might be chaste. Then after he had first rebuked the women, he proceeded to do the same with the men." Many other illustrations of heroic prudence will be produced in the progress of this work, and some will be drawn at once from the Acts of Canonization. In the Report on the cause of S. Isidore the husbandman, the Auditors of the Rota observed, that having chosen the honest and laborious work of agriculture, to support himself and his family, he so distributed his time during the day, as to devote the first hours of the morning to hearing mass, visiting the churches, to most fervent prayer, and to the worship of God, whilst the rest of the day he spent in his labours as husbandman. In the Report in the cause of the servant of God, (now the blessed,) Æmilian, they say that he, to deliver himself from the mire of sins, wherewith he was overwhelmed, attempted the business, not by setting upon them all at once, but, as it

were, weakening their force by division, and so planning their destruction. This he happily effected, so that when one had been completely vanquished and overthrown, then he challenged another to the conflict, and did not desist till, having completely cleared it away by the exercise of the opposite virtue, that virtue was firmly seated in his soul, and then in like manner he proceeded successfully to the rest. In the Report in the cause of S. John of God, his heroic prudence is proved by this, among other things, that he arranged his course of life in such a way as to remove all the obstacles which might have either embarrassed him, or made him less active in the way of the Lord. Matthæucci* prosecutes the same subject as follows: "Hence he is to be considered a hero in monastic prudence who shows it forth in the government of his sensual and rational appetite, in his contempt for earthly things, and in the direction of his thoughts and works towards a supernatural end. If by the example of his life, by his humility, devotion, and his exercise of other virtues he wins for himself the admiration, respect, and reverence of wise and good men. If beyond this he adds the more difficult and arduous counsels and extraordinary works, as the most preferable helps to faith, to the exactest observance of precepts, or performs similar deeds, which by those who are only ordinarily prudent are not usually done."

9. The same Acts of Canonization also supply us with instances of economic prudence, espe-

* Cit. op. tit. 2. c. 3. § 1. n. 23.

cially in the Reports on S. James de la Marca, Cajetan, Ignatius, Teresa, Philip Neri, and Mary Magdalene de Pazzi; either because they founded regular orders, or because they so governed the regulars subjected to them, as to bring them by deeds and examples to the path of salvation; or because they gave salutary counsels, by the help of which sinners were converted to God, or the good made wonderful progress in the exercise of Christian virtues. In the Report in the cause of S. Ignatius, the testimony of the Supreme Pontiff, Gregory XIII., is introduced, who says, in his Bull of Confirmation of the Society of Jesus, that the blessed Father Ignatius had, by the co-operation of the Holy Spirit, adapted suitable means to the end he proposed to himself; viz., the defence and propagation of the Catholic religion, and the profit of souls. In the Report in the cause of S. Teresa, it is stated, that she, with a sweet prudence and dexterity, undertook the great work of the reform of the order of S. Mary of Mount Carmel, foresaw that many would oppose her, overcame all the hinderances of the devil, perfected her work in the Lord, enacted laws and constitutions, with such a mixture of sweetness and austerity, that it may surely be believed, that in making them she had the Divine illumination; and, finally, by precept and exhortation used them wonderfully in governing monasteries of religious men and women. In the Report in the cause of S. Philip Neri, it is related that he was most prudent in giving spiritual counsel; that the

supreme pontiffs themselves, Gregory XIII., Gregory XV., and Clement VIII., many cardinals and prelates of the Roman court, and others received from him most salutary and holy advice in difficult matters, which advice proved felicitous. Lastly, in the Report in the cause of S. Mary Magdalene de Pazzi, it is said, that she furnished most apt remedies to get rid of faults, and made the largest room for virtues, and that she frequently restored to solid peace of mind young persons subject to temptations, whom their confessors put under her direction. For we read in Exodus xxviii. 3, "And thou shalt speak to all the wise of heart, whom I have filled with the spirit of wisdom, that they may make Aaron's vestments, in which he being consecrated, may minister to Me." Whence the Gloss says, "Who made these vestments, because they were the foremost in the study of the virtues, and gave examples to others." On this head, Matthæuccius observes,* "In the government of a family, he is said to be possessed of the heroic degree of prudence, who is most eminent in directing it with a view to a supernatural end, who most diligently educates all his household in the fear of the Lord, and in moral discipline, who has such an urgent and anxious zeal for their salvation, that he pretermits nothing whereby they may be continually directed towards God."

10. Lastly, examples of political prudence are to be found in the Reports in the causes of

* Loc. cit. n. 25.

SS. Pius V., Charles Borromeo, and Thomas of Villanova, of whom hereafter.

11. In S. Matthew's Gospel Christ says, x. 16, "Be ye therefore wise as serpents, and simple as doves;" and in the epistle to the Romans, xvi. 19, we read, "I would have you to be wise in good, and simple in evil." S. Thomas thus describes simplicity,* "It is the opposite of duplicity, whereby a man has one thing in his heart, and showeth another outwardly." Of the same in conjunction with prudence, S. Gregory says in one of his sermons,† "On the other hand, the wisdom of the just is to feign nothing for ostentation, to open their meaning by their words, to love the truth as it is, to avoid falsehood, to do good freely, rather to bear evil than to inflict it, to seek no revenge for injury, to count reproach for the truth's sake as gain. But this simplicity of the just is derided, because by the wise ones of this world the virtue of purity is believed to be folly." And S. John Chrysostom,‡ when he had extolled simplicity, said, "For who doth not marvel when he sees a man simple in his ways? Or who would not be bound unto him that hath no craftiness?" He then adds, "But say you there is need of prudence? What also, I ask, is simplicity but prudence? for when you suspect no evil, no evil can touch you. When nothing troubles you, you cannot remember injuries. If any one insults you, you feel no pain; or

* II. 2. qu. 109. art 2.

† Lib. 10. in Job. opp. te. i. c. 29. col. 360.

‡ Hom. 7. in Act. app. t. 9. p. 59.

speaks against you, you suffer not ; or envies you, you do not take it ill. Simplicity is a certain compendious road to philosophy." Simplicity therefore seems necessary to constitute perfect prudence : and true simplicity of the heart consists in this, that all duplicity being excluded, whereby a man says one thing, and means another, nothing of our own is sought in any of our actions, but only the glory of God, or the salvation of our neighbour, or both.

12. Now the first mark of simplicity is this, that a man show a certain evenness of manner to all, and in the presence of all, according to that in Prov. x. 9, "He who walketh sincerely, walketh confidently." The second, that he have the same readiness to serve in works of charity, as he shall be able, the small as well as the great, the poor as well as the rich, without any respect of persons. The third, that he always conduct himself in the same way, in whatever place, public or private. The fourth mark of simplicity consists in a continual cheerfulness and alacrity of countenance, which hath its origin in alacrity of the conscience : "'Tis tranquil, because he is sweet to all, and grievous to none, using his friend for favour, his enemy for patience, all to wish well unto, and whom he can, to benefit," says Hugo.* And Matta† well observes, "Nor must we omit among the marks of simplicity, that a man excuse not his sin or fault, but candidly confess it." S. Gregory‡

* Lib. 3. de animâ. c. 9. opp. t. 2.

† De Canon. SS. p. 2. c. 16. num. 22.

* 3 Part. Pastoral. c. 11. opp. t. 2. col. 47.

uses the similitude of a hedge-hog on this subject, when he says, commenting on the words of Isaias, "There the hedge-hog had its den," "By the name of hedge-hog is signified the duplicity of an impure mind, craftily defending itself, because at the moment the hedge-hog is being caught, you see its head and feet, and its whole body; but afterwards when it has been caught, it coils itself up into a ball, hiding its head, and doubling its feet inwards, so that its form is lost in the hands of him who holds it. Such truly, such are impure minds, when they are found out in their excesses. The head of the hedge-hog is discerned, because the commencement of the sinner's fault is seen, again the feet are visible, because all the steps which led to his crime are known; and yet by sudden excuses, the impure mind, as it were, doubles its feet inwards, when it hides all the footsteps of iniquity; it hides its head, when by wonderful defences of itself, it contrives to show that it never even began any evil, and remains, as it were, coiled up in the hand of him who holds it. For when he would reprove, he suddenly loses possession of everything he knew, and holds the sinner rolled up in his own conscience; but now, and he saw it all plainly, an instant after, a wicked defence has taken away his knowledge of the fact. The hedge-hog therefore has its den in the wicked, because the duplicity of a malicious soul coils itself up and lies hid in the darkness of its defence." Finally, not to omit altogether the writers on Canonization, we

cite what follows, on the subject of prudence and simplicity, from the Report in the cause of S. Francis de Paula, by James Simoneta, Auditor of the Rota, and afterwards Cardinal: "Divine truth, in Matth. x. 16, teaches us that man ought to be wise as the serpent and simple as the dove. The wisdom of the serpent is to take heed of the snares of those who would entangle it, to leave no room for violence or fraud; but the simplicity of the dove is to injure no one, to lay no snares or deceive; for holy men do whatever they do in the presence of God." And in the Report on S. Philip Neri, after stating that he was endowed with the greatest prudence they go on to speak of his simplicity, and say that from his mouth was always heard the pure truth without any fiction or fraud, that he had an absolute horror of lies, and that he severely reproved liars, or those who excused themselves for any faults committed, and was exceedingly glad when any one thought him a fool. The same thing we read at length in his first Life by Galloni in the Bollandists,* "God adorned Philip with the greatest prudence, which chiefly shone in transacting things for the glory of God, and in giving counsel. To hide this virtue, he used to feign himself simple and foolish, that he might say with the Apostle, "We are fools for Christ's sake." This one thing therefore he tried with all his might to attain, to conceal the highest prudence with a certain show of feigned simplicity and folly."

* Ad diem 26. Maii c. 19. n. 227. p. 524.

SECTION II.

OF THE VIRTUE OF JUSTICE AND ITS PARTS, AND OF THE
HEROIC DEGREE OF THE SAME.

1. To prudence succeeds justice, which may be taken in a twofold sense, a wide and a confined signification. If in the former, it is taken to signify any act of virtue done in perfect rectitude, and in this sense the good men of the Scripture are called just, for Christ our Lord says to His disciples, Matt. vi. 1, "Take heed that you do not your justice before men," and again, v. 20, "Unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven." Wherefore, when in Genesis, vi. 9, Noe is called a just man, S. John Chrysostom subjoins, "Under this appellation he includes all virtue; for we are wont to give this name 'just' to those who exercise virtue of every kind." S. Jerome* says, that all the virtues are summed up under the one name of justice. To justice, taken in this sense, which is called legal justice, pertains the keeping of all laws; and hence arises a remarkable controversy among philosophers and theologians, whether this legal justice is a special virtue, and therefore separate from the others, or rather indistinguishable from them, and arising from the union of them all. Cardinal d' Aguirre,† treating of the subject at length, teaches that

* Ad Demetriadem.

† In tract. de virt. et vitiis disp. 10. qu. 4. § 1. et sqq. See further S. Thos. in lib. 5. Eth. lect. 2. and Summa II. 2. qu. 58 art. 5, 6.

legal justice may be understood in two senses, first, as a certain special virtue, which looks at the general good as its proper object, and directs to that general good all the other particular virtues, like a universal cause; secondly, not as a universal cause within the class of virtues, but as an effect, namely, as any particular virtue whatever, ordered or directed by legal justice, to the general good of the state; which being premised, he infers that legal justice, although in its nature and essence it is a particular virtue, and of a certain species, yet by extension, that is, by its office of commanding and directing, it is nothing else but virtue in general. For though legal justice, which is universal virtue in operation, commands or directs particular virtues, such as fortitude and temperance, towards a general good prescribed by laws, it does not thence follow that the virtue of fortitude or temperance is changed, but only that there is added to them an express direction to the good of the commonweal, their species and essence remaining unaltered.

2. But if justice be taken in a more confined signification, we define it to be "a constant and perpetual will to give unto every one his right;" which definition is taken from Ulpian,* and is approved of and explained by S. Thomas,† where he says, that this definition would be complete, if instead of act, (implied in the word will,) habit be substituted. "It is a complete defi-

* In l. justitia. ff. de justitiâ et jure.

† II. 2. qu. 58. art. 1.

nition of justice, except that it puts the act instead of the habit, which is specified by the act, for a habit is designated according to the act. And if we wished to reduce this definition to the proper form, we might say that justice is a habit, according to which a man renders to each person his right, with a constant and perpetual will. This in a manner is the same as that given by Aristotle, who says, (*Ethics*, v. 5,) justice is a habit, according to which a man is apt to do as a just man would choose to do."

3. S. Thomas further observes, that as the name of justice signifies equality, justice necessarily is a relative virtue, for nothing is equal to itself, but to another object; and therefore justice is distinguished from fortitude and temperance, not merely in its subject-matter, fortitude being concerned with bearing pain, temperance in restraint from pleasure, and not in an equality between two distinct terms; but also in that fortitude and temperance are virtues of a man with reference to himself, justice with reference to another, as contradistinguished from himself.

4. The parts of justice are divided into subjective and potential. The former, which are related to justice as species to their genus, retain, and participate in, the true idea and definition of particular justice in a twofold respect, either in that of the whole to its parts, or in that of one part to another, as S. Thomas acutely shows.* And hence it is that particular jus-

* II. 2. qu. 61. art. 1.

tice is either commutative or distributive. Commutative justice preserves absolute equality between two parties; distributive preserves the equality of proportion, so that each party receives according to his merits or necessity; and of both kinds of justice, distributive and commutative, the Apostle speaks, (Rom. xiii. 7,) "Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour: owe no man anything."

5. The potential parts of justice are given by S. Thomas and the theologians as follows: religion, piety, observance, obedience, gratitude, vindication, truth, friendliness, affability, and liberality. For all these virtues, since they exist between two parties, and stand relatively, are referred to the virtue of justice, although on another head they fall short of the idea of justice; as some of them imply something due, and due in the strict sense of the word, but fail of constituting equality; others constitute indeed an equality, but are not due and obligatory in the full sense of the word, as will be apparent on consideration, and is well explained by S. Thomas,* who also teachest† that the precepts of the Decalogue pertain to justice, as the first three concern acts of religion, the fourth acts of piety, and the other six acts of ordinary justice, which applies to parties who are equal.

6. Of religion, S. Thomas treats at length,‡ and shows that religion is properly in order

* II. 2. qu. 80. art. unic.

† Id. qu. 122. art. 6.

‡ Id. II. 3. qu. 81. art. 1. sqq.

unto God; wherefore it is defined to be a virtue, which gives unto God the worship due to Him, as the first principle of all things. Of piety he remarks,* that even as religion is a certain protestation evincing the faith, hope, and charity whereby man is primarily directed unto God, so also piety is a certain protestation evincing the charity which a man has to his parents and country. Observance is a virtue directed to superiors and other eminent persons who govern men, or are qualified to govern them. Obedience, the same Angelical doctor defines to be a virtue, whereby we discharge acts enjoined by a superior, because they are enjoined.† Gratitude is a virtue which returns a favour to benefactors; and because we do not owe to every one from whom we receive a benefit, that which we owe to God, or to our father, or to any person of excellent dignity; it follows hence that next after religion, whereby we pay unto God the worship due to Him, and piety, whereby we honour our parents, and observance, by which we honour persons of dignity, comes gratitude, which returns favours to our benefactors, as we have said, and as S. Thomas‡ well explains. Vindication is a special virtue, and is among the potential parts of justice, and pertains to the amendment of sinners, and the maintenance of justice and the honour of God; whence it is said in 1 Peter, ii. 13, "Be ye subject therefore to every human creature for God's sake; whether it be

* II. 2. qu. 101. art. 1. sqq.

† Qu. 104. art. 1.

‡ II. 2. qu. 106. art. 1.

to the king as excelling, or to governors as sent by him for the punishment of evil-doers." Truth is that whereby a man shows himself both in his manner of life and discourse to be exactly what he is, and does not affect either more or less than the reality. Of this we read in Ps. xiv. 2, "He that walketh without blemish, and worketh justice; he that speaketh truth in his heart, and hath not used deceit in his tongue." Friendliness or affability is a virtue which keeps up propriety of demeanour; for man being naturally a social animal, it is right that he should demean himself fitly with respect to others, in the ordinary intercourse of words and deeds. Lastly, as according to S. Augustine,* it pertains to virtue to make a good use of those things of which we may make a bad use; and as we may make a good and a bad use, not only of those things which are within us, such as the faculties and passions of the mind, but also of those things which are without us, viz., things of this world given us for the sustentation of life, and this pertains to liberality, it follows that liberality is to be numbered among the virtues and the potential parts of justice.

7. These things are all taken out of S. Thomas,† who also explains how all these virtues are potential parts of justice. This doctrine is illustrated at great length by the fathers of Salamanca,‡ Maurus,§ and others who have written

* In lib. de libero arbitrio.

† S. Thos. II. 2. qu. 108, 109, 117.

‡ Salmantic. in cursu Theolog. t. 3. in arbore prædicamentali.

§ Curs. Theolog. tom. ii. qu. 193.

on canonization, such as Scacchus,* Cardinal de Lauræa,† Matta,‡ Matthæucci,§ Maderna,|| and the Auditors of the Rota, in their Reports in the causes of S. Andrew Avellino, S. Thomas of Villanova, S. Lewis Bertrand, S. Pius V., S. Paschal Baylon, S. Cajetan, S. Peter Regalati, and S. Mary Magdalene de Pazzi, and in their Reports in the causes of the Blessed Jerome Æmilian and the servant of God, Nicholas Fattore.

8. It has been well observed by Scacchus,¶ that it is necessary in the causes of the servants of God to inquire concerning justice and its parts, yet this is to be done with a proper regard to their condition and state of life severally, as we have said before. “Wherefore in discussing the actions of the servants of God, it remains to be considered how they demeaned themselves in the observance and practice of justice, distributive as well as commutative, according to the laws of the state in which they dwelt. Yet so, however, as not to require by any means from every servant of God that he shall have practised every act of justice;—for what acts of justice shall a solitary, far removed from the commerce of men, be able to perform?—but with reference to the circumstances and condition of each, those acts only which belong to his rank and condition, whether a subject or a

* De not. et sign. Sanctit. § 4. c. 2.

† In 3 lib. sent. t. 2. disp. 32. art. 14.

‡ De canoniz. SS. part ii. c. 8.

§ Pract. Theol. Canon. tit. 2. c. 3. § 2.

|| Curs. Theolog. tom. ii. tr. 6. art. 8.

¶ De not. et sign. Sanctit. § 4. c. 2. p. 247.

prelate, who ought to have at heart in a special manner the practice of distributive justice." Thus in the Report of the cause of S. Aloysius Gonzaga, the Auditors of the Rota say, that having proved his prudence, they will treat of his justice, so far as that virtue could be exemplified in him, considering his character, condition, and time of life; and in that in the cause of Nicholas Fattore, they say of his liberality, (which is a potential part of justice,) that as he could not, being a poor religious, give money to the needy, he at least did what he could for his neighbours, with the means with which charity supplied him, and enriched their souls with higher goods. To take the instance of gratitude, it would be absurd to look in every servant of God for such gratitude as that evinced by S. Pius V., who, when elevated to the Papacy, exhibited gratitude and liberality to very many for trifling kindnesses they had done him, which they themselves had forgotten. As he had been made cardinal by Paul IV., he caused his body to be removed from an obscure place where it had been buried, and to be splendidly entombed in the church of S. Maria sopra Minerva; he restored their rank to the Caraffas, kinsmen of Paul IV., who were in disgrace; he supported the members of his household and his servants, some of whom he maintained, and others he kept about his own person; John Jerome Albano, Count of Bergamo, and a most noble defender of the sacred tribunal of the Inquisition, and through whose means he had escaped death at the hands of heretics,

he sent for to Rome, and made Protonotary Apostolic, governor of Ancona, and a cardinal ; he recognised, on the day in which he took possession of the Lateran Basilica, while passing the royal court, a poor countryman among the surrounding throng, who sixteen years before had concealed him in his cottage when heretics were seeking for him that they might kill him, and having sent for him, gave him one thousand pieces of gold to portion his daughters, and five hundred for himself, as we learn from Gabutius and Catena, and the acts of his canonization.

8. S. Bernard,* speaking of justice, says, "One kind of justice is so narrow that you cannot stir without falling into sin, and it consists in not placing ourselves above our equals, or on a level with our superiors, and its definition is, to render to each man his own. Another larger and wider kind, is not to place ourselves on a level with our equals, or above our inferiors, for as it is great and grievous pride to claim superiority over our equals, or equality with those above us, so to place ourselves lower than our equals, or on a level with our inferiors, is a sign of great humility. But the greatest and fullest justice, is to take a lower place than those really beneath us, as it is the most intolerable pride to prefer ourselves to those above us. What John said, 'I ought to be baptized of Thee,' was an instance of the first kind of justice ; he submitted himself to his superior. What Christ did was of full justice, as He bowed Himself under the hands of

* Serm. in Oct. Epiph. n. 4. col. 811. opp. t. 1.

His servant." S. Bernard alludes to the words of our Lord when He said to John, Matth. iii. 15, "Suffer it to be so now: for so it becometh us to fulfil all justice." Here the saint speaks of justice in the largest sense, in which it is co-extensive with every act of virtue, and so also with the virtue of humility, of which we shall speak later on. In its more limited acceptation S. Peter Chrysologus* speaks of it on the passage of S. Matthew, "Joseph being a just man," &c., where he rightly connects it with piety, which is one of its potential parts. "How was he just who undertook not to investigate the conception of his bride? He does not examine the cause of suspected modesty, the good reputation of marriage he does not vindicate, but demands. 'He was minded to put her away privately.' This seems to be the part of a pious, not of a just man, and to agree rather with human than with Divine judgment. In God piety is not without justice, nor justice without piety. In the spiritual sense equity is not without goodness, nor goodness without equity. The virtues come to nothing if they are separated. Equity without goodness is severity, and justice without piety is cruelty. Joseph therefore was rightly called just, because pious, and pious, because just. Finally, while he was meditating piety he was free from cruelty; while he pondered his cause, he kept judgment; while he delayed punishment, he refrained himself from accusing; and while he refused to become an accuser, he avoided pronouncing condemnation."

* Serm. 145. de Gen. Christi. t. 7. Bibl. PP. p. 956.

9. We subjoin some other instances belonging to the potential parts of justice. S. Jerome bears witness to the eminence of the virtue of religion in S. Paula, when she was visiting the holy places:* “Having come to Bethlehem, and entering the cave of our Saviour, after she saw the holy place where the Virgin sojourned, and the stable ‘Where the ox knew its owner, and the ass its master’s crib,’ she protested in my hearing, that she saw with the eyes of faith the Child wrapped in swaddling-clothes, the Lord wailing in a crib, the Magi adoring, the star shining on high, the Virgin-mother, the watchful foster-father, the shepherds coming by night that they might see ‘the Word which was made flesh;’ and with joyful tears she said, ‘Hail, Bethlehem, House of Bread, where was born that Bread which came down from heaven!’ And am I, a sinner, deemed worthy to kiss the crib where the Lord uttered His infant cries, to pray in the cave where the Virgin-mother brought forth the Lord, her Child? This is my rest, because it is the Lord’s country; here will I dwell, as the Saviour hath chosen it.”

10. Of the observance of the same S. Paula, which is a potential part of justice, S. Jerome goes on to say, “When she met the holy and venerable Bishop of Alexandria, Isidore, a confessor, and innumerable monks, many of whom were dignified with the priesthood and diaconate, she rejoiced indeed at the glory of the Lord, but confessed herself unworthy of so great an

* In Epitaph. S. Paulæ. ad Eustoch. loc. cit.

honour. Why should I mention the Macarii, the Arsenii, the Serapions, and other columns of Christ? Into whose cell entered she not? At whose feet did she not bow down? In each saint she believed she saw Christ, and she rejoiced in having given to the Lord whatever she gave to them."

11. Obedience likewise is a potential part of justice. Of heroic obedience, we have the instance of the patriarch Abraham, which S. Zeno, Bishop of Verona, and martyr, eloquently extols.* "The only son, yet an infant, to whom tenderness and compassion is due, of the anxious old man is demanded for a victim, even he, to whom if through human frailty any illness should befall, or any earthly calamity, his father could scarcely live, if in his tender years he should die. This infant, then, in whose life the affections of his father and mother were centred, is demanded, for a trial of his faith, by the Divine voice, for a victim. It is My will, said God, that thou, Abraham, should with thine own hand sacrifice thy son to Me on the mount; this victim pleases Me; with his blood I will be appeased; he must be offered up in My rites; go and sacrifice, I command thee now. The countenance of most devout Abraham is not made sad, nor does grief make the father weep: he rejoices and is glad. He was not afraid of being called the murderer of his child, but in obedience to his devotion rather rejoiced that God had commanded him thus to act. The child was prepared for a ready victim.

* Serm. 1. de Abraham. p. 10.

.....They ascend the mountain; the mysterious rite and the sacrifice is arranged. O my brethren, what secure devotion! Behold a father obeying the spirit, but despising the body and death itself; one who so remembered that he was a servant of God as not to know himself to be a father." How acceptable unto God is this virtue of obedience, we read in the Life of S. Dositheus the monk.* "Not many days after the decease of Blessed Dositheus, a certain holy man of great age desired to see the saints who had departed this life in that community, and gone to their rest. He therefore besought God that He would vouchsafe to show him what he wished, and he did see them all standing as in the choir, and amongst them he also saw a certain youth; and he said, 'Who, I pray, was that youth, whom I saw standing amongst the other holy fathers?' But when he had described accurately his features and appearance, they all knew at once that it was Dositheus, and glorified God, marvelling what must have been the conversation, and first condition, and way of life, from which, by mere unhesitating observance of obedience, and the denial of his own will, he had merited, in so short a time, to attain unto such a stature, and such a reward."

12. Truth also and liberality we have numbered, with S. Thomas, among the potential parts of justice. S. Maximus, Bishop of Turin,† thus

* Ap. S. Dorothei. serm. p. 139.

† In anecdotis Muratorii. t. 4. p. 69.

speaks of the veracity of S. Cyprian: "In him, of heart and tongue, there was a simple consent and indivisible union; for whatsoever the spirit of his heart suggested to him to say, this did his holy lips utter, as our Saviour saith, 'A good man out of the good treasure of his heart bringeth forth good things.' Terrible indeed were the cries of Cyprian, which poured forth both the integrity of his heart, and the dreadful judgments of God upon sinners; he gave himself out so entirely in holy speech, that he left nothing whatever lying hid in the secrecy of his bosom."

Very celebrated among the fathers is the liberality of S. Paulinus, Bishop of Nola. S. Ambrose, speaking of him,* says, "I have heard that Paulinus, a man second to none throughout Aquitane for splendour of birth, having sold all the property he inherited and received at his marriage, has had such faith as to give all the money to the poor, and being himself made poor instead of rich, like one who bids farewell to his house, country, and kindred, that he may serve God alone." With this agrees S. Augustine.† "S. Paulinus, Bishop of Nola, once most wealthy, became most poor in will, and most abundantly holy.....for there he had all things, where He—that is, Christ—had shown him to lay up his treasures." Most admirably to the same effect writes S. Jerome:‡ "Nor is there anything that can excuse nobility and the

* Cp. 58. col. 1013. opp. t. 2. ad Sabin.

† De civit. Dei. lib. i. c. 10.

‡ Ep. 118. ad Julianum.

weight of riches. Behold that holy man, Pam-machius, and the priest Paulinus of most fervent faith, who offered not only their wealth, but themselves to God. Thou art noble, so are they, but more noble in Christ; thou art wealthy and honoured, so are they, yea, from being wealthy and honoured, they became poor and inglorious, and therefore more wealthy and renowned because for Christ's sake poor and unhonoured." In the Life of S. Anthony, S. Athanasius relates of him as follows:* "It happened that he entered a church, and the Gospel was read, and he heard that the Lord had said to the rich man, 'If thou wilt be perfect, go and sell all thou hast, and give to the poor, and come, follow Me; and thou shalt have treasure in heaven.' Then Anthony, as if the recollection of the saints had come by inspiration into his mind, and as if that Gospel had been read for himself, went as soon as possible out of the church, and gave to the poor villagers all the property he had inherited, (now it was three hundred acres of fertile and beautiful land,) that it might not molest himself or his sister. Then he sold all his moveable goods, and distributed the large sum they brought among the poor, only reserving a little for the sake of his sister. But going again to the church, he heard in the Gospel the Lord say, 'Be not solicitous for to-morrow,' and not being able to stay any longer he went out, and bestowed also what he had reserved upon those still poorer. But having commended his sister to certain

* Opp. t. 1, p. 2, p. 796.

faithful virgins whom he knew, and placed her in a convent where she was to be brought up, he thenceforward applied himself to the ascetic life, close to his old house."

13. Other instances, drawn from the sacred text, of heroic acts of justice and of the virtues belonging to it, may be seen in the work of Cardinal de Lauræa which we have now referred to. In the progress of this work we shall have occasion to relate from the acts of canonization many deeds of justice and of the virtues pertaining to it. Meanwhile it is sufficient to notice, that those are heroic acts of justice which pertain to it, or to the virtues belonging to it, and are performed promptly, easily, and with delight, and especially so if in an arduous matter; as is shown at length by Cardinal de Lauræa, Maderna, and Matthæucci.

SECTION III.

OF THE VIRTUE OF FORTITUDE, ITS PARTS, AND ITS HEROICITY.

1. NEXT after justice we must treat of Christian fortitude, concerning which S. Gregory says,* "There is one fortitude of the just, and another of the reprobate. For the fortitude of the just is to conquer the flesh, to resist one's own inclinations, to extinguish the delights of the present life, to love the hardships of this world for the sake of eternal rewards, to despise the blandishments of prosperity, to overcome the

* Lib. vii. Moral. (opp. t. 1. c. 21. col. 221.)

fear of adversity in the heart. But the fortitude of the reprobate is incessantly to love transitory things, to hold out without fearing against the stripes of their Creator, not even in adversity to rest from the love of things temporal, to arrive at empty glory, even at the cost of life, to seek for means of augmenting iniquity, to attack the life of the good, not only with their words and their ways, but also with the sword, to place their hopes upon themselves, to commit sin daily, with a full intention of doing so."

2. Further, Christian fortitude may be taken in an extended and a limited signification. If in the former, it embraces all the virtues, and therefore S. Prosper* says, "That ought to be considered fortitude of soul which not only remains unshaken when tormented by diverse anxieties, but which does not fall lost in the allurements of pleasure." But if in the latter, fortitude may be defined to be a habit, or virtue strengthening the mind to do or to suffer those things which are agreeable to right reason. Of fortitude in its limited sense, as a special virtue, S. Thomas treats at length,† and having shown that it is that virtue of a man which makes the man good, and his work good, he says that this may happen in three ways: first, by means of the reason itself being sanctified, which is through the intellectual virtues; secondly, by right reason operating in human affairs, which pertains to justice; thirdly, by the removal of impediments

* De vita contempl. lib. 3. c. 20.

† II. 2. qu. 123. art. 1.

to such operation: and since man's will is impeded in two ways from following right reason, either by something pleasant, or by something difficult, the holy doctor concludes, that the removal of the first impediment pertains to the virtue of temperance, of the second, to that of fortitude.

3. Again, the same holy doctor, after premising that the name of fortitude may be understood in two senses; first, as absolutely signifying a certain firmness of mind, and secondly, as a firmness only in enduring and repelling those things, with respect to which it is especially difficult to have firmness, says that fortitude in the first sense is a condition of every virtue, but in the second, it is a special virtue; then, going on to explain the properties of this virtue, he proves that fortitude is concerned with fearfulness and daring, that it represses the former, and moderates the latter; and that its subject-matter consists of those fears created by the danger of death, because among all bodily evils, death is the most terrible, as it takes away all bodily goods; and this he proves to be the case not only with the danger of death which occurs in war, but of the danger of any other kind of death. Lastly, after stating the question, whether endurance is the principal act of fortitude, he answers, that it is more difficult to repress fear than to regulate daring, and so, that endurance, that is, the standing unmoved, is a more principal act of fortitude than aggression.

4. According to the teaching of the same

holy doctor,* there are no subjective parts of fortitude, as it is a particular virtue. The integral parts are these: confidence, that a man keep his mind prepared for the onset; noble-heartedness, (*magnificentia*,) which relates to the execution, and prevents a man from giving way in the execution of those things which he has begun with confidence; patience, which keeps the mind from being broken down with gloom, and from falling from its own greatness; and, lastly, perseverance, which is the carrying on the good work to its completion. For if these are restricted to the proper matter of fortitude, that is to say, the danger of death, the angelical doctor calls them the integral parts of fortitude, whereas if they are referred to any other matter in which there is less danger, they will then become virtues distinct in their species from fortitude, although they are united to it, as that which is secondary is to that which is the principal.

5. Rosignolius, in his treatise on the actions of virtue,† so often quoted, illustrates the teaching of the holy doctor. In the beginning of his book, after showing that the name and glory of fortitude had been attributed by philosophers to bravery in battle, he proceeds to say, (p. 296,) “The Christian religion, however, gives to fortitude a wider battle-field than perhaps even philosophy has done. For if we will let the matter be determined by its own weight, there is no reason why personal bravery in war should

* 2. 2. qu. 128.

† Lib. 2. cap. 11.

be restricted to the limits of a single public battle. Every Christian in the world has, or is liable to have, a battle of his own to fight, and every devout man has dangers of his own to encounter from the enemy of the Christian faith and of virtue. We must stand each one in the ranks, and even if the enemy is not to be attacked sword in hand, yet certainly his onset must be stood against, and we must risk even our lives for virtue and the faith. When circumstances call for it, our very life and blood must be yielded up. But Christian fortitude goes still farther, since it arms and fortifies a man against all the other dangers of life." In the relation of the cause of S. Mary Magdalene of Pazzi, the Auditors of the Rota have pursued the same idea still farther, as may be seen by a reference to the document under the head of fortitude. These are their words: "Fortitude, when it imports firmness of mind, is divided into two acts, that of aggression, and that of endurance. For the first, two things are necessary, one of which pertains to preparation of the mind, and for this we have confidence; the other pertains to the execution of a work, so that a man fail not in the performance of that which he has confidently begun, and for this we have nobleheartedness. These two, if they be confined to the proper matter of fortitude, that is, to danger of death, will be, as it were, integral parts of it, without which there is no fortitude. For the other act of fortitude, that is, endurance, two things also are necessary; of these the first is,

that the mind break not down with sadness at the difficulty of impending ills, and so fall away from greatness; for this we have patience. The other is, that a man be not so wearied as to desist through the daily suffering of his difficulties, and for this we have perseverance. The integral parts of fortitude are therefore four: confidence and noble-heartedness in respect of aggression, and in respect of endurance, patience and perseverance." The same Auditors of the Rota have prosecuted the same subject in the Report of the cause of the servant of God, Nicholas Fattore, and in that of S. Thomas of Villanova, after the treatise of Contelorius on canonization. And all who have written on the canonization of saints agree with them, as, for instance, Scacchus,* Cardinal de Lauræa,† Maderna, and Matthæucci.‡

6. Acts of Christian fortitude, in so far as it is a common virtue, consist in attempting difficult things agreeably to right reason and from a supernatural motive, and this in all matters, whether of precept or counsel. But acts of heroic fortitude will consist in attempting the same things easily, readily, and with pleasure, even at the risk of the loss of all one's goods, or of life itself. Again, to suffer patiently for God's sake evils, calamities, and pains, are acts of common Christian fortitude; but acts of heroic Christian fortitude, as the above-mentioned writers conclude, consist in bearing cheerfully and readily,

* De not. et sign. Sanct. § 4. c. 3.

† 3 lib. sent. tom. 2. qu. 3. art. 9.

‡ Pract. Theol. Canon. tit. 2. c. 3. § 3.

for God's sake, these and the like things, or even much more difficult ones, and death itself, when there is need of it. But beside that fortitude which is a virtue, there is also another fortitude, which is a special gift of the Holy Spirit, and which serves to brace our resolution and to put to flight our natural timidity, so that he who is possessed of it would undergo death itself without any fear, nay, with joy. This, however, seems to be beyond the power of the virtue of fortitude to effect of itself, for though it inclines us to overcome what is difficult, yet it cannot, as S. Thomas thinks,* of itself strengthen our natural weakness. His words are, "The virtue of fortitude is concerned with the most difficult things as to their own kind, but not when compared with him who has to do them, inasmuch as they do not exceed his strength. But fortitude is likewise a gift which is concerned with those things which exceed human power." Maderna, in the passage already quoted, says that the heroic virtue of fortitude is, generally speaking, accompanied with the gift of fortitude, but that heroic fortitude might possibly exist without the gift. Cardinal de Lauræa, however, adhering closely to the general principles elsewhere laid down about heroic virtue, with greater probability denies this.

7. We have already related many wonderful instances of heroic Christian fortitude when treating of martyrdom. S. Leo the Pope, in his 83rd sermon concerning S. Laurence the Martyr, (ch. 2.)

* 3. dist. 34. qu. 3. art. 1. quæstione 1. ad tertium.

writes as follows: "Even his persecutors were able to feel what a glorious dignity he was possessed of, since the wonderful fortitude of his soul, arising chiefly from his love of Christ, not only would not itself give way, but even strengthened others by the example of his great endurance." So S. Augustine in his sermon on S. Vincent the Martyr:* "So great was the cruelty to which the martyr was exposed, and so silent was his voice; so great was the severity of the pain inflicted on his members, that we might in wonder suppose, that while Vincent was suffering, another who did not speak was tormented." And if we had to speak here about the martyrs, a great number of illustrious examples might be taken from S. Ambrose,† when he speaks of S. Agnes, S. Basil,‡ the Blessed Peter Damian,§ and many others, who have spoken of the miraculous fortitude of martyrs. But since we are here treating of confessors, examples of their fortitude shall be given hereafter, when we come to speak of the trials and troubles of the servants of God. We shall then have to relate the trying circumstances, the grief, the infamy, and hardships received from their country, their friends, and relations, and other like things, all which fortitude has enabled them to overcome. We shall likewise have occasion to speak of holy Job, of whom S. Ambrose|| says, "What fault

* Serm. 276.

† Lib. i. de Virginibus. cap. 6.

‡ Hom. in Gordium Mart. Hom. de Barlaam Mart.

§ Serm. 17. 1 de S. Vitali Mart. Serm. 31. 2 de S. Apollinari, Ep. et Mart.

|| Lib. 1. officior cap. 39.

was there in holy Job, and what virtue was there not? What hardship of cold, hunger, and mental trial had he not to endure? How did he despise the risk of his own well-being? Were the riches which provided him with such a superabundance of good things gotten by plunder? Or did he stir up in himself the lust of avarice, or of pleasure? Did the unkind speeches of the three kings, or the insults of his servants, move him to anger? Who, then, was so mighty as holy Job?" In the meantime a few words shall be said of the patience and perseverance of the confessors, since these, as it has been shown, are integral parts of fortitude; and some things relating to fortitude shall be selected, after our usual way, from the acts of past canonizations.

8. S. Gregory,* speaking of the passage of Romula, the servant of God, out of this world, says, "Romula was struck with that bodily affliction which the physicians call by the Greek name of paralysis, and lay for many years bed-ridden and almost entirely deprived of the use of her limbs. Yet this scourge had never moved her to any impatience; on the contrary, the loss of her limbs became the increase of her virtue, because, in proportion as she was prevented from doing anything else, so much the more anxiously did she make progress in the exercise of prayer." S. Jerome, in his Epitaph on Paula, which he wrote to Eustochium, commends her invincible patience under pain: "In the midst of the tortures of pain, which she endured with extraor-

* Dialog. lib. 4. ch. 15.

dinary patience, as if she saw heaven opened to her, she used to say, ‘Who will give me wings like those of a dove, and I will fly away and be at rest?’” An extraordinary thing is related by B. Peter Damian* of S. Romuald, proving his invincible patience. “He (Marinus) being an ignorant person, and in no way instructed in any particular rule of life, used frequently to leave his cell with his disciplè, and wander about over the wide extent of the desert, chanting under one tree twenty Psalms, under another perhaps thirty or forty. But as Romuald had left the world as an illiterate person, he could hardly, when he opened the Psalter, spell the syllables of the verses when it was his turn to recite. Upon this Marinus, who was sitting opposite him, struck him frequently on the left side of the head with a switch he held in his right hand, until after a long time Romuald, compelled by necessity, at last said in a humble tone, ‘Master, if you please strike me for the future on the right side, for the hearing of my left ear is entirely gone.’ Whereupon the other, marvelling at such great patience, began to abate somewhat of his indiscreet severity.” And in the 49th chapter of the same Life he gives an account of a false accusation of a most abominable crime that was raised against him by a pretended disciple. “Upon this,” he continues, “all his disciples were filled with anger against him, and their feelings being roused, they some of them cry out that the wicked old man ought to be immediately hung up, while

* Opp. t. 2. ch. 4.

others condemn him to be burnt to death in his cell. It was not a little to be wondered at that spiritual persons could believe so horrible an accusation against a decrepit old man of more than a hundred years of age, to whom, even if he had possessed the will, yet nature, and his cold blood, and his weak dried-up frame would have utterly refused the power. Yet we are not left to doubt that to increase the merits of this holy man, this heavy trial was permitted by Heaven to happen to him; for he himself declared that it had certainly taken place in the desert which he had lately come from, and that he had eagerly embraced the opportunity of suffering such an indignity."

9. Of perseverance, S. Bernard* speaks in the following glowing terms: "And now what remains, my most dearly beloved children, but to remind you of perseverance, which is of itself the highest glory of men and the crown of all virtues? Without perseverance neither can the combatant gain the victory, nor the victor the palm; perseverance is the essence of all strength and the consummation of all virtue. She is the foster-mother of merit, the mediatrix of reward, the sister of patience, and the daughter of constancy; she is the friend of peace, the bond of all friendship, the link of concord, and the bulwark of sanctity. Take away perseverance, and neither has any service a reward due to it, nor good offices any thanks for them, nor fortitude any praise." S. Jerome, in his epitaph on S. Paula,

* Epist. 129.

before quoted, speaks of her great perseverance, "Thy mother heard with Abraham, 'Go forth out of thy country, and from thy kindred...and come into the land which I shall show thee;' and the commandment of the Lord by the mouth of Jeremias, 'Flee ye from the midst of Babylon, and let every one save his own life;' and until the day of her death she returned not to Chaldæa, neither did she long for the flesh-pots of Egypt, nor the poison of the flesh, but attended by a choir of virgins, dwelt in the city of the Saviour." And in his Life of S. Hilarion,* after relating his wonderful abstinence and austerity of life, he subjoins that "he was possessed of incredible fervour of spirit, so that at that time, when other persons are generally accustomed to relax their rule of life, he went on in the service of God with all the zeal and freshness of a beginner." Lastly, S. Athanasius, in his Life of S. Anthony, the abbot,† says of his heroic perseverance, "From these things consider well how great a servant of God Anthony must have been, since he persevered from his youth up to so great an age, in a fervent but even course of asceticism, and was neither led by his increasing years into a desire for better food, nor by his bodily infirmities to change the form of his habit, or to wash his feet; and notwithstanding this, he continued sound in body up to the very last; his eyesight was good and perfect, and not one of his teeth had fallen out,

* Tom. 2. oper. col. 17.

† Opp. t. 1. part 2. p. 864.

though on account of his great age they were worn down almost to his gums. He was quite strong too in the use of his hands and feet, and was more lively and generally robust than all those who made use of all sorts of food and clothing, and who washed themselves."

10. It now remains to relate a few things concerning the virtue of fortitude, taken out of the Acts of past canonizations. In the Report of the cause of S. Francis Xavier, under the title *de insigni Fortitudine*, there is an account given of all the travels and voyages which he undertook for the love of God and the salvation of souls, from the year 1541, when he set sail for India, till the year 1552, when he closed his career. It is related in particular, how, after surmounting the greatest difficulties, he reached Japan; how he not only attempted with the greatest eagerness most troublesome and arduous undertakings, but also, how, after going through most heavy and continual labours with the greatest constancy, he at length overcame them by his cheerfulness, his fearless energy, and his continual trust in God, even in the most extreme and certain dangers. In the Report on S. Pius V., under the same title, there is the following observable passage respecting his perseverance, which is a part of fortitude: "This virtue Pius showed forth by the uniform tenor of his life, even to his death, by the difficult things he undertook for the glory of Christ and the good of the Christian world. And in doing this

he did not hesitate to expose his life very often to manifest dangers." In the Report of the cause of S. John of God, under the title *de quatuór virtutibus Cardinalibus*, among other things brought forward to prove his heroic fortitude, it is shown that he fearlessly endured for the love of God many trials and calamities ; that by day and night, and in the extremes of heat and cold, he went about with bare head, feet, and legs, to seek alms for the poor, that he carried them on his shoulders to the hospital ; and that when the royal hospital was on fire at Grenada, he threw himself into the flames in order that he might rescue the sick out of them. In the Report of the cause of S. James de la Marca, it is related that he offered himself for Christ's sake to the tumultuous rage of some seditious persons, and that unmoved by the impending danger of death, he boldly preached the Gospel to the barbarians. In the Report on S. Cajetan, under the same title, it is mentioned with approval, that when the city was sacked under Pope Clement VII., he betook himself with some of his companions to the Pincian hill, when a soldier, who had been his servant when he was in the world, came up and demanded money of him. He answered, that whilst he was in the world he was rich, but that four years back he had become poor for Christ's sake. Upon this, the soldier and his comrades, filled with rage, tortured him in the most cruel way, and at length hung him up by a rope that was passed through the most

tender parts of his body. He endured this torture, however, with wonderful fortitude of body and calmness of mind for the love of Christ. Again, a little after, when amidst the weeping and wailing throughout the city, he was lying prostrate and praying before the Most Holy Sacrament in his church, which was decently ornamented as far as the dreadful calamity of the times permitted, the barbarians again made a furious attack on him and threw him into prison. Here, however, he behaved with extraordinary calmness and patience, and endeavoured to instil the spirit of religion into the minds of the soldiers themselves. Though loaded with chains he went about with as much coolness as if he had been in his own college still, so that one of the commanding officers having observed him reciting the divine office with his companions, and wondering at the great tranquillity of mind he was in, so that it could not have been greater had he been in his own choir, would not suffer him to be kept any longer in custody, but set him at liberty. To bring to an end these examples of the virtue of fortitude, besides those that will be related in another place, it will be sufficient to refer the reader to the other Reports of causes made by the Auditors of the Rota, as in those of S. Ignatius, S. Philip Neri, S. Lewis Bertrand, S. Peter of Alcantara, and S. Aloysius Gonzaga.

SECTION IV.

OF THE VIRTUE OF TEMPERANCE, ITS PARTS, AND ITS HEROICITY.

1. THE last place among the cardinal or moral virtues is given to temperance. S. Ambrose* has the following words on Christian temperance, which rests on charity: "By the bond of holy charity, and by the contemplation of heavenly mysteries, it makes us overlook and neglect the pleasures of the body." S. Augustine too† says, "The office of temperance consists in restraining and calming our eager desires after those things which turn us away from following the laws of God and the fruit of His goodness;" and in another place‡ he says, "Temperance is an affection which restrains and withholds the appetite from those things which are disgracefully desired." S. Prosper also,§ or whoever the author is, describes this virtue thus: "Temperance makes a man temperate, abstemious, sparing, sober, moderate, chaste, serious, silent, and modest. In the mind it restrains our lusts, moderates our affections, multiplies holy desires, and checks all vicious inclinations; it sets in order all that is confused within us, and strengthens that which is well-ordered, removes wicked thoughts, insinuates those that are holy; it extinguishes the fire of lust, and inflames our tepidity by a de-

* Lib. unic. de virginit. tom. 2. cap. 18.

† De moribus Eccles. opp. t. 1. cap. 19.

‡ De Liber. arbitr. lib. 1. cap. 13.

§ Lib. 3. de vita contemplativa, cap. 19. p. 92.

sire of future reward; it composes the soul in a calm tranquillity, and keeps it entirely free from the storms and heats of passion."

2. S. Thomas, in treating of temperance,* proves that it is a virtue, since it inclines most to that which is agreeable to right reason, and next shows that it is a special virtue. For though it belongs to every moral virtue to lay down that which is according to reason in human actions and passions, yet since temperance restrains the appetite in those things which hold out the greatest allurements to men, it is a special virtue, seeing that it has a special subject-matter. In the following article the question is proposed, "Whether temperance is concerned solely with our desires and pleasures;" and he answers that as the virtue of fortitude, whose office is to supply us with firmness, is chiefly engaged with that passion which leads us to avoid corporeal ills, that is to say, with fear, and consequently with audacity, which leads men to attempt what is fearful with the hope of some good; so likewise temperance, which means a kind of moderation, is chiefly employed about those passions which tend to the enjoyment of sensible goods, that is to say, with desire and pleasure, and so by consequence with the sadness which arises from the absence of such gratifications. But because those natural operations by which the nature of the individual is preserved by meat and drink, and the nature of the species by the union of male and female, and the pleasures

* 2. 2. qu. 141, art. 1.

attendant upon both regard the sense of touch, and as there are some things regarding the use of each which render the pleasure more keen, as the beauty and elegance of the female, or the delicious taste and smell of the food; hence the holy doctor infers, that temperance is concerned with the pleasures of eating and drinking, and also with the pleasures of the flesh, in such a manner that it has to do chiefly and primarily with the pleasures of touch, and secondarily with those of taste, smell, or vision, but more with taste than the others, inasmuch as taste approaches more nearly to the nature of touch than the other senses. He afterwards continues, and says, that accordingly temperance takes the actual requirements of this life as the rule about the pleasures it enjoys; that is to say, it makes use of them so far as this life calls for them. In art. 7 he lays down that temperance is a principal or cardinal virtue, inasmuch as the pleasures of touch are more natural to us, and therefore it is more difficult to refrain from them, and to restrain our desires after them. And in art. 8 he says that temperance, since it moderates the desires of, and pleasures in, those things which belong only to the individual himself, is a virtue less excellent than justice and fortitude, since these relate to the good of our fellow-men, and is likewise less excellent than prudence and the theological virtues.

3. The integral parts of temperance are what are called certain perfections, which accompany each act of temperance as well internally as ex-

ternally, in such a way that every such act proceeds from the habit of temperance. The integral parts, then, of this virtue are, self-respect, (*honestas*,) and a sense of shame, (*verecundia*.) Its subjective parts are certain virtues, which are referred to temperance as their genus. These are abstinence, sobriety, and chastity, which is also called purity and virginity. Its potential parts are certain other virtues, which in one respect are akin to temperance, while in another they fall short of its true nature. For these virtues are concerned with restraining certain appetites, with respect to some particular objects, which are not possessed of that keen pleasure which the objects of touch and taste possess. There are eight virtues which are enumerated among the potential parts of temperance, viz., continence, mildness, clemency, modesty, humility, attention to oneself, (*studiositas*,) affability, (*eutrapelia*,) and simplicity. It will be of service to read what S. Thomas himself says on the matter.* And both what has been said in the present paragraph, as well as in the last, has been very fully handled by those who have written on the canonization of saints; as Scacchus,† for instance, Cardinal de Lauræa,‡ Maderna,§ Matthæucci,|| and the Auditors of the Rota, in almost all the published relations, but especially those of S. James de la Marca,

* 2. 2. qu. 143. art. unic.

† De not. et sign. Sanct. § 4. c. 4.

‡ 3 lib. sent. tom. 2. disp. 32. art. 16.

§ Curs. Theolog. tom. ii. tract. 6. qu. 3. art. 10.

|| Pract. Theol. Can. tit. 2. cap. 3.

S. John of God, S. Felix of Cantalici, S. Aloysius Gonzaga, S. Peter Regalati, and in the Reports of the causes of Blessed Jerome *Æmilian*, and of the servant of God, Nicholas Fattore.

4. Self-respect, or *honestas*, is so called, as being the state of honour, as S. Isidore says.* And since nothing beside virtue is worthy of honour, it so happens that self-respect generally coincides with virtue. Taken in this sense, however, it is not a part of temperance or of any virtue, but stands in the relation of genus to them all, since it passes by and rises above them. But since moral beauty or self-respect shines forth most conspicuously in that virtue which repels what is disgraceful as contrary to its own nature, and since it is temperance which keeps a man free from carnal and brutal lusts and pleasures, it would follow from this that self-respect would be seen most in temperance, and be attributed to it in an especial manner, so as even to be reckoned as a part of it.

5. S. Thomas in treating of self-respect (*honestas*)† says, that what is honourable (*honestum*) is, strictly speaking, identical with virtue, and then‡ shows that this honour or self-respect belongs in an especial manner to temperance, not as its subjective part, or as a virtue connected with and joined on to it, but as an integral part and condition, inasmuch as it belongs to temperance to repel that which is disgraceful and unbecoming a man, as brutal pleasures. The holy

* Lib. 10. origin.

† 2. 2. qu. 145. art. 1. et seqq.

‡ Art. 4.

doctor likewise treats of the sense of shame, (*verecundia*,) and the question being put,* “Whether it is a virtue,” he replies, that, strictly speaking, it is not a virtue, since a virtue is a sort of perfection, while a sense of shame is inconsistent with perfection. For it consists in the fear of what is disgraceful, and for which one would be liable to reproach. Yet in a loose way of speaking, it might be called a virtue, since it is a praiseworthy passion, and in human actions and passions everything which is good and praiseworthy is commonly called a virtue. In art. 4 (*ad quartum*) he learnedly remarks, that a sense of shame is not a part of temperance, but something that disposes towards it, for it lays the first foundations of temperance, and strikes into us a horror of what is disgraceful. He also† draws a distinction between a sense of shame and penitence, (*pænitentia*,) for while they both regard the same sort of evil, the former regards the disgraceful action as present, and fears confusion on account of it, while penitence looks back on it as being past. Now it is contrary to the perfection of virtue for a man to commit a disgraceful deed at the very time when he ought to have a sense of shame about it; but it is not contrary to this perfection that a man should once have done what is disgraceful, for which he should feel penitent, in order that he may change from vice to virtue.

6. There is a good deal in S. Thomas respect-

* 2. 2. qu. 144. art. 1.

† 3. par. qu. 95. art. 1. *ad secundum*.

ing abstinence. He observes,* that in its proper acceptation, the word signifies restraint from food, but that in this sense it does not of itself designate a virtue or an act of virtue; and that it only signifies a habit or act of virtue when it is governed by right reason, so as to make us abstain in the proper manner, that is to say, with cheerfulness, and from the proper end, that is to say, for God's glory and not our own. The question is proposed,† "Whether abstinence is a special virtue," and he answers it in the affirmative, since the pleasures of the table draw a man away from the excellence of reason, and it must needs be a special virtue to contend against the force of this passion. The holy doctor treats in the same place of sobriety, and shows that it is a special virtue, and likewise a special part of temperance, since it preserves the good of reason from a particular impediment, arising from the use of too much wine, the vapours of which disturb the brain. There are likewise some very striking things said respecting chastity and purity, (*pudicitia*), as well as virginity, by S. Thomas,‡ who observes that chastity is a virtue, since it is by it the power of lust is restrained; but that it is a virtue distinct from abstinence, for this latter regards the pleasures of eating and drinking, while chastity is concerned with those of the flesh; that purity (*pudicitia*) is directed towards chastity, not, however, as a virtue distinct from it, but as endeavouring to

* 2. 2. qu. 146. art. 1.

† Art. 2.

‡ 2. 2. qu. 151. art. 1. et seqq.

give expression to some of the circumstances of chastity, for chastity refers to sexual intercourse, but purity to its attendant signs and circumstances, as, for example, impure looks, kisses, and touches. He afterwards remarks,* that virginity is a special virtue, which stands in the same relation to chastity that noble-heartedness does to liberality; as it preserves a man free from the experience of fleshly pleasures, and possesses a sort of excellence beyond the virtue of the man who only keeps himself free from what the holy doctor calls, inordinate pleasures of the flesh.

7. In the same place he discusses at some length the potential parts of temperance; and in speaking of continence, he says continence is not a virtue, but is something of a mixed character, possessing something of virtue, and yet showing in part a deficiency of it. But taking virtue in a larger sense, as the principle upon which any sort of good works are done, it may be called a virtue. After showing that continence is, properly speaking, engaged with the desires of the pleasures arising from the sense of touch, he proves that continence resists these pleasures, but does not moderate them, which is the office of temperance. Clemency and mildness agree in this respect, that they both restrain the violence of anger, but they differ from one another, inasmuch as clemency moderates external punishments, whilst mildness lessens the passion of anger. They are both of them virtues, since they subject an appetite to reason, and both of them parts of tem-

* Qu. 152. art. 3.

perance, since, from what has been said, they consist in a sort of self-restraint, according to the doctrine of S. Thomas so often quoted. Modesty is likewise a part of temperance, and is connected with it as with its principal part. For temperance is employed about those things which it is difficult to keep within bounds, as the pleasures of touch, and modesty restrains within due limits those things which are but moderately violent, and to which it is not so very difficult to put bounds, as the same holy doctor proves.* Humility shall be treated of hereafter. It will be sufficient to have so far noticed it here as to observe, that it is a virtue, inasmuch as it governs and restrains the mind from tending immoderately to what is high and exalted, and that it is a part of temperance, since it keeps down the motions of hope, which, according to the holy doctor, is the motion of a spirit that strives to raise itself on high. Next comes recollection or attention to oneself, (*studiositas*,) which S. Thomas† determines to be a potential part of temperance, like a virtue subject to it, since it calls the will and appetite away from vain curiosity, so that a person cares not to be acquainted with, or to take notice of, anything but that which belongs to and befits his own state and condition. There may also be a virtue which has to do with sports and play. For it is right sometimes to apply a remedy to weariness, by indulging in some amusement, and intentionally intermitting the strain upon our reason;

* 2. 2. qu. 160. art. 1.

† Qu. 166. art. 2.

and this, when accompanied with some honest amusement, is a relaxation and rest to our minds. In order, then, that a man may be restrained from immoderate attention to play, there is a virtue concerned with sport, which is called affability, (*eutrapelia*,) of which the holy doctor speaks.* Lastly, contentedness, (*parcitas*,) or moderation and simplicity, is a virtue which leads a man to use with moderation the external things that relate to the body, such as ornament and apparel, that all his way of living may be agreeable to his condition of life, as S. Thomas explains and sets forth at length.

8. These things being premised in general, that we may enter into those particulars which relate to our present purpose in the causes of those servants of God concerning whose virtues inquiry is made, a judgment must be formed concerning the virtue of temperance and the matters connected with it; yet, withal, such moderation must be exercised as we have before mentioned, that due regard may be had in it to their condition and state of life, as Scacchus well observes.† The acts of ordinary Christian temperance consist in the practice of those things which belong to that virtue itself, as well as those connected with it. And the acts of heroic Christian temperance consist in the practice of the same things, but readily, quickly, and cheerfully, with due regard had to our bodily life and health, and this by the special gift of the

* Qu. 168. art. 2.

† De not. et Sign. Sanct. § 4. cap. 4. no. 281.

Holy Spirit; for, according to S. Thomas,* the gift of fear answers to the virtue of temperance; and, in the same place, he proposes the above-mentioned question, "Whether temperance is a virtue?" then, in the third place, he states the argument. "To every virtue there is some corresponding gift, whereas there is no gift that seems to correspond to temperance, for all the gifts have been already assigned to other virtues in what has gone before, so that temperance cannot be a virtue;" and answers it as follows: "To the third argument we must answer, that there is a gift to answer to temperance likewise, viz., the gift of fear, by which a person is restrained from indulgence in the pleasures of the flesh, as it is said in the Psalms, 'Pierce Thou my flesh with Thy fear.' Now, the gift of fear primarily regards God, Whom it strives to avoid offending, and in this capacity corresponds to the virtue of hope. But in a secondary sense, it may regard whatever a person avoids in order that he may not offend God. Now, man requires, most of all, Divine fear, in order to avoid those things which are most alluring, and with which temperance is concerned, and thus the gift of fear corresponds to temperance."

9. A good deal will be said hereafter of acts of heroic temperance when we come to speak of the mortification of the flesh and body. Something shall now be said of the fasts of some of the saints, and the austerities which they put into practice against the allurements of the flesh,

* 2. 2. qu. 141. art. 1.

and all of which belong to heroic temperance. S. Ambrose* has the following passage on S. John the Baptist: "He was truly a man given to fasting, humble, abstemious, and withal, a virgin. His food was locusts and wild honey. What higher kind of abstinence can there be than to despise the luxuries of this life, and to feed on chirping locusts and wild honey?" S. Gregory Nazianzen† speaks of S. Basil. "Did any one ever live in such great want, I had almost said, so destitute of flesh? Gluttony and satiety he had cast away from himself to those who approach to the nature of brute animals, and whose life is slavery, and prone to earthly things. He supported life, so far as it was lawful, with only the necessary food. His most pleasant feast and food was bread and salt, that new condiment, his drink was sober and most abundant, and was that which the fountains pour forth to us who do not labour for it." So too in the works of S. Gregory the Pope,‡ there is an account given of the wonderful fasts of S. Benedict, who remained for three years in a most dismal cave, known only to a monk of the name of Romanus, and thus continued to live for three years a most hard and austere life, and with only the bread which this monk brought him for his food. Blessed Peter Damian, in his Life of S. Romuald, bears the following testimony about him: "Lastly, in Syria the venerable old man remained in solitude for nearly seven years. Notwithstanding his age was

* Opp. t. 2. serm. 52.

† Orat. 20. in laudem S. Basil.

‡ Tom. 2. dial. lib. 2. cap. 1.

now extreme, yet he lived exceedingly strictly at a time of life when even persons of great perfection are accustomed to be more indulgent to themselves, and to relax somewhat of the rigour of the rule they have proposed to themselves. For the space of one entire Lent he took absolutely nothing, either in the way of food or drink, except a little poor broth which he made from some meal and a few herbs, and upon this he supported life, after the example of Hilarion. For five weeks he abstained from everything else, and restricted himself to a little broth made of vetches. If at any time he felt the vice of gluttony in the least degree stirred within him by any more savoury food than usual, he used to give orders for it to be very carefully prepared; after applying his lips and nostrils to it, so as to inhale the smell only, he would say, 'Ah, glutton! glutton! how sweet and nice would this taste, but, alas! for you, you shall never taste it,' and so he would send it back to his cell untouched." S. Bonaventure,* in the Legend of S. Francis, thus testifies of his abstinence: "He scarcely allowed himself dressed food when he was in health, and that but rarely. What he allowed himself he either mixed with ashes, or by the application of water rendered it unsavory. What shall I say of that which he drank? for even of cold water when he was burning with thirst, he scarcely took enough."

10. Next come other austerities taken up to subdue and bring under the flesh, and of these

* Opp. tom. 7, cap. 5.

likewise we shall speak hereafter when we come to treat of the mortification of the flesh and of the body. And then likewise we will give a collection of notable examples, not only of fasts and abstinences, but likewise of other austerities taken from the acts of canonizations. In the meanwhile it will be sufficient to quote a passage out of S. John Climacus,* where he describes very vividly a place he saw which they used to call the Prison of Penance: "I saw," he says, "some of those innocent criminals standing during the whole night till morning in the open air, and that without once stirring their feet, and wrestling most piteously with sleep and nature, so that they were almost broken down with the violence of the penance, since they gave themselves absolutely no rest, but on the contrary were continually upbraiding themselves, and stirring themselves up with self-reproaches and insults. I saw others gazing up to heaven, and imploring help from thence with most moving words and groans. Others again, who continued intent in prayer, with their hands tied behind their back like criminals, and their faces full of grief, and turned towards the earth, as persons who considered themselves unworthy of looking up to heaven. Others were sitting down on the pavement upon sackcloth and ashes, hiding their face between their knees, and beating the ground with their foreheads, whilst others continually beat their breasts as they called to remembrance their original state and their past

* In scal. paradisi grad. 5. p. 115.

life, which, however, they had spent in the greatest innocence. Some of these, then, were bedewing the pavement with their tears, and some who wanted the gift of tears were scourging themselves, and others were bewailing, as at the funeral of a friend, over their own souls, and could not contain within their breasts their great and excessive grief, and showing other signs of this sort." He afterwards continues, "You might see some among them with their tongues all red and parched, and hanging out of their mouths like dogs. Some were torturing themselves by exposure to the heat of the sun; others by the pangs of cold. Some, after just tasting a drop of water, in order that thirst might not kill them, left off immediately; and others did the same with regard to food, speaking of themselves as unworthy to live on the food of men after having done the deeds of beasts. Where could there be seen among them the least sign of laughter? Where, any idle tales? Where, any rage or anger? Where, any regard for the body? Where, any mark of vain-glory? When did any of them look forward to self-indulgence? When did they think about wine? or the taste of fruit? or the luxury of cookery and prepared meats? or the pleasures of the table? All hope of these things in the present life was quite blotted out and extinguished in them." Farther on he adds, "There were among them persons whose knees had become quite hard and horny from their continual habit of kneeling, their eyes wasted, sunk back, and without eye-lashes, their

cheeks macerated and worn with the continual flow of fervent tears ; their features emaciated and their whole countenance pale, so that they would have been found to differ very little on a comparison from the appearance of the dead ; their breasts were livid with stripes, and in consequence of the frequent blows which they give to themselves they continually spit blood. When were they known to indulge in a peaceful rest ? Or when did they allow themselves the comforts of cleanliness and sufficient clothing to protect them against the cold ? Everything about them was torn and tattered, alive with vermin, and covered with filth."

11. Among the potential parts of temperance we have enumerated humility, and among its subjective parts, chastity, purity, and virginity, so that it would seem necessary to say a few words on each of them. Respecting humility, there is a passage in S. Matthew, (xi. 29,) " Learn of Me, because I am meek and humble of heart ;" with reference to which S. Thomas* says, " Christ is to be thought to have recommended to us humility above all things, because by this the chief impediment to the salvation of man is removed. For in this way it is, that when a man tries to rise to heavenly and spiritual things, he is kept back from them by the desire of exalting himself. And so our Lord, in order to remove this obstacle to our salvation, showed us by the example of His humility, that external greatness ought to be despised. Thus hu-

* 2. 2. qu. 161. art. 5. ad. 4.

mility is a certain disposition in a man towards readily embracing divine and spiritual goods. Inasmuch, then, as perfection in a thing is better than a disposition towards it, so also charity and other virtues, which lead a man directly to God, are better than humility."

12. That inquiry ought to be made, in causes of beatification and canonization, concerning the virtue of humility, is the unanimous opinion of the doctors.* The Auditors of the Rota have said the same thing in the Report of the cause of S. Francis Xavier, and in that of S. Raymund. And Scacchus† well observes, "This virtue of humility is so eminently essential and necessary in the followers of Christ, that it is believed to be the foundation of the entire spiritual edifice, to be constructed according to the commands of Christ on the evangelical rule. And since acts of several virtues in an heroic degree are necessary to prove perfection of virtue in any one of the faithful, it is for this reason that in seeking for proofs of sanctity in any of the servants of God, the greatest regard is had to the virtue of humility; for this is the most solid foundation for the spiritual edifice, as well as the most excellent and special gift of the Saviour of mankind, whence it is to be particularly looked for in any servant of God."

13. There are two sorts of humility; one purely philosophical, known by the light of nature, and not directed to a supernatural end; and the other

* In cap. Audivimus, de Reliq. et venerat. Sanctorum.

† De not. et sign. Sanct. § 5. cap. 5. p. 351.

is called Christian humility, that is, known by faith, and directed to a supernatural end. This latter is likewise two-fold, being either ordinary humility, which is a matter of precept to every Christian, and this it is which destroys pride, renouncing those praises and honours which one is not entitled to; or the humility of the perfect, by which a man rejects not only the honours to which he is not entitled, but likewise those to which he is, and looks upon himself as unworthy of any honour when he considers his own imperfections, his proneness to sin, and the insufficiency of his virtue to enable him to persevere without sin.

14. The steps to the virtue of Christian humility are many. According to the Gloss on those words in the third chapter of S. Matthew, "For so it becometh us to fulfil all justice," there are three steps of humility, which regard him to whom the humble man submits himself. "The first is, to submit oneself to a superior, and not to prefer oneself to an equal; the second step is, to submit oneself to an equal, and not to prefer oneself to an inferior; the third is, to submit oneself to an inferior." If, however, we consider these steps with reference to the order of the actions by which we arrive at the most perfect degree of humility, there will be found, according to S. Anselm, seven steps. The first is, to know oneself to be a sinner and worthy of being despised; the second is, to lament for our sins and imperfections; the third is, to confess them not only in the tribunal of penance,

but also out of it; the fourth is, to be willing that others should see our defects, and believe that we are possessed of them; the fifth is, patiently to suffer them to be published by others, and that we ourselves should be reproached with them, for some there are, says S. Anselm, who condemn themselves and confess their fault sufficiently, who yet could not endure that anything of the kind should be said of them by others; the sixth is, patiently to suffer oneself to be treated with contempt on account of one's faults; the seventh is, to rejoice at this. Then, lastly, we may make steps of humility with reference to a comparison between our interior acts and the exterior actions in which they manifest themselves, or between our exterior actions and the interior acts to which they dispose us. And considered in this way S. Bernard enumerates twelve. The first step is, ever to manifest humility in our feelings and outward behaviour, keeping our eyes fixed on the ground, and to this is opposed curiosity; the second grade is, for a man to utter but few words, and those full of reason and with a subdued voice, and to this is opposed levity of mind; the third is, for a person not to be over-ready for or much given to laughter, the opposite to which is foolish and empty mirth; the fourth is, a disposition to silence until one is questioned, the contrary of which is boasting; the fifth is, to keep to what the rule of the community and the convent directs, to which is opposed singularity; the sixth step is, to believe and speak of oneself as of less account than the rest, and to this is

opposed arrogance; the seventh is, to confess and believe oneself useless and unworthy of everything, to which is opposed presumption; the eighth is, to acknowledge our sins, the contrary of which is to defend them; the ninth is, to be patient under trials and hardships, and to this is opposed feigned professions; the tenth is, obedience, the contrary to which is rebellion; the eleventh is, that a man should not follow his own will, the opposite of which is liberty; and the twelfth is, the fear of God, opposed to which is the habit of sin. All this is treated of at length by S. Thomas.*

15. Lest, however, any occasion of ambiguity should be given from thence, it is of consequence to observe, that according to the more correct opinion, the virtue of Christian humility also lies between two extremes, that is to say, between excess and defect. Hence a person would do wrong who should bow his head down to the ground to every one he met, or who, in order that he might be held up to laughter and contempt, should on all occasions cry out that he was worse than any sinner. So too a person would commit sin, who knowing upon most certain principles that a thing was wrong, should from excessive dejection of mind assent to one, however, ill-informed, who asserted that it was right, on the ground that he was inferior to all men in wisdom and knowledge. This is an excess, and is opposed to the rules of prudence. With regard, however, to internal

* 2. 2. qu. 161. art. 6. and qu. 162, art. 4.

acts towards God, since humility, more than the other moral virtues, consists especially in that habit of mind which leads a man to despise himself, and to submit himself to God as the Author of all the goods which he is possessed of, and to whom therefore all honour and glory is to be ascribed; since, I say, this is the case, there cannot possibly be in this submission any excess, nor will any man ever arrive at the highest pitch of submission, since the distance between God and a creature is infinite, nor could any creature ever so submit itself to God that He would not still be worthy of greater submission, and this to an infinite degree. The Cardinal de Aguirre* says this in so many words, in his treatise on virtues and vices. S. Thomas agrees with him, and proposes the question,† “Whether a man ought to submit himself in humility to all,” and he answers, (*ad tertium*,) that in the exterior acts of humility, as in those of the other virtues, we must use moderation, and more particularly if our submitting ourselves through humility to another should be to his detriment to whom we submit ourselves, and so he should either grow proud or despise the other.

16. In unison with these grades of humility, which we have enumerated, there are certain acts which come more especially into notice in the examination of the causes of the servants of God, of whose virtues we are treating. The first is, a sincere and entire casting off of oneself, leading

* Disp. 4. § 4. numm. 42, 43.

+ 2. 2. qu. 161. art. 3.

a man in the midst of his good works to esteem himself "an unprofitable servant," as it is said in S. Luke, (xvii. 10,) "When you shall have done all the things that are commanded you, say, We are unprofitable servants, we have done that which we ought to do." The second is, openly to speak of oneself as inferior to and more vile than all men, and further, to believe this in one's innermost heart, and show it by our actions. This is what is said in the Psalms, (xxi. 7,) "But I am a worm and no man, the reproach of man, and the outcast of the people." Yet this too is to be understood with moderation, for a man ought not, in order to be humble, to think himself a worse sinner than any one else; for the Apostle says, without prejudice to his humility, "We are by nature Jews, and not of the Gentiles, sinners."* But a man may believe that there is some good in his neighbour which there is not in himself, and that there is some evil in him that there is not in another, and in this way he may rank himself beneath him, as S. Thomas explains.† The third act is to renounce our own will, and to submit it to the divine will, according to that in S. Luke, (xxii. 42,) "Nevertheless, not My will, but Thine be done." The fourth is, to keep patience in obedience itself, and never to lose it because of the injuries that are put upon us, agreeably to what is said in the first epistle to the Corinthians, (iv. 12,) "We are reviled, and we bless;" and likewise in that to the Philippians, (ii. 8,) "Christ hum-

* Galat. ii. 15.

† Qu. 161. art. 3. in corpore.

bled Himself, becoming obedient unto death, even the death of the cross. Wherefore God also hath exalted Him, and hath given Him a name which is above every name." The fifth is, in our intercourse with others and in public assemblies to choose the lowest place, with due regard, however, to our station and office; as we are taught in S. Luke, (ch. xiv.) "When thou art invited to a wedding, sit not down in the highest place, but sit down in the lowest place." The sixth is, to grieve from one's heart at the honours and praises that are offered to one, and to avoid them, after the example of the same Apostle, who says (1 Cor. xv. 8,) of himself, "And last of all He was seen also by me, as by one born out of due time; for I am the least of the Apostles, who am not worthy to be called an Apostle." The seventh is, to do nothing for the sake of human glory, as it is said in S. John's Gospel, (ch. viii.) "But I seek not mine own glory." The eighth is, not to receive offices and dignities except when compelled by obedience, or at the call of our superiors, agreeably to what is said in the epistle to the Hebrews, (v. 4,) "Neither doth any man take the honour to himself, but he that is called by God as Aaron was." The ninth is, to restrain the use of the tongue, unless the glory of God or the necessity of one's own or one's neighbour's affairs compels one to break silence, according to what is said in the Psalms, (xxxviii. 2,) "I said, I will take heed to my ways, that I sin not with my tongue. I have

set a guard to my mouth." The tenth is, not to be easily moved to laughter and foolish joy, since the Holy Ghost says, (Ecclus. xxi. 23,) "A fool lifteth up his voice in laughter; but a wise man will scarce laugh low to himself." The eleventh is, to avoid ostentation in disputes and contentions, and in transacting business, as it is directed in Eccles. (v. 13,) "Be meek to hear the word, that thou mayest understand and return a true answer with wisdom;" and again in the fifteenth, "Honour and glory is in the word of the wise." The twelfth is, to make use of modest and poor clothes, yet with due regard had to our dignity and condition in life, hence we find it said in Eccles. (xi. 4,) "Glory not in apparel at any time, and be not exalted in the day of thy honour." The last is, in all that we do, in our gestures and words, to appear submissive and low in our thoughts of ourselves, as David says, (Psal. cxxx. 1,) "Lord, my heart is not exalted, nor are my eyes lofty, neither have I walked in great matters."

17. These different sorts of acts having been enumerated, Matthæucci * subjoins, that if there is sufficient proof of them, we ought not to doubt of the virtue of humility. As to heroicity, however, all the forementioned acts will be heroic, if they are not only directed to a supernatural end, but are done cheerfully, readily, and with pleasure, and further, if they are exercised under difficult circumstances, as

* In pract. theolog. canon. tit. 2. cap. 3. § 4. num. 87.

the Cardinal de Lauræa adds.* He also in the same place ascribes heroic humility to the gifts of the fear of God, or wisdom, and of counsel. And to the same purpose S. Bernard, in his thirty-fourth sermon on the Canticles,† has the following passage: "Some there are who suffer humiliations with uneasiness, some with patience, others even with pleasure. The first sort are guilty, the second guiltless, the third just." And again a little after, "Would you see a humble man glorying in a right way, and truly worthy of glory? 'Gladly,' he says, 'will I glory in my infirmities, that the power of Christ may dwell in me.' Mark, he does not say that he suffers his infirmities patiently, but that he even glories, and gladly glories in them; showing thereby that it was a good thing for him to suffer humiliations; and that he was not at all satisfied to possess his soul in patience under them, unless he also received them willingly and as a favour."

18. S. Ambrose, in his sermon on S. John the Baptist,‡ speaks in terms of the greatest admiration of his humility: "What greater humility was there," (he says,) "in the prophet than to despise soft clothing, and to clothe himself with rough hair garments!" So likewise S. John Chrysostom§ on those words of S. Matthew, "I indeed baptize you in water unto penance, but He that shall come after me is mightier than I,"

* In 3. lib. sent. tom. 2. disp. 32. art. 16. § 1.

† Opp. vol. 1. num. 3.

‡ Opp. tom. 2. num. 4.

§ Hom. 11. in cap. 3. v. 11.

enters into a very careful consideration of the humility of the Baptist: "Afterwards," he says, "in order to show how great a distance there was between them, and that he might not seem to have spoken merely from affection and goodwill, after a comparison of the gifts that proceeded from them both, he added these words. Observe that he did not say at once, 'The latchet of whose shoes I am not worthy to loose,' but after he had shown the simple character of his own baptism, and that he could do nothing farther than lead them to penance, he next pointed out that the baptism of Christ was replete with ineffable gifts. 'Do not,' he said, 'when you hear that He has come after me, think lightly of Him on that account, but learn the mighty power of what He gives you, and then you will know that I said nothing extraordinary, and nothing that was not true in itself, when I said, 'The latchet of whose shoes I am not worthy to loose.' When, therefore, you hear that He is mightier than I, think not I spoke this by way of making a comparison between us; for I am not worthy to be numbered among His servants, not even the lowest and meanest of them, nor to fulfil the most menial office towards Him. Wherefore he did not merely say 'His shoes,' but 'not even the latchet of His shoes,' which would seem the lowest office of all.'" The same father also, in his exposition of the 11th verse of the 1st chapter of the Epistle to the Romans—"For I long to see you, that I may impart unto you some spiritual grace, to strengthen you, that is to say,

that I may be comforted together in you, by that which is common to us both, your faith and mine"—thus speaks of the humility of S. Paul: "He did not say simply 'comforted,' but 'comforted together with you.' Nor was this enough for him, but he added this also, 'that which is common to us both, your faith and mine.' O what great humility! He showed that he had need of these, and that they had need of them, and needed not him only; he raised the disciples to the rank of masters, leaving to himself no prerogative, but showing a great equality. It is a common profit, he says; we need comforting, you from me, I from you. And how is this? through our mutual faith, yours and mine."

19. We should never bring this chapter to an end if we were to relate all the examples that occur of heroic Christian humility, as shown forth in endeavours to escape from fame and high station, when great opportunities for their attainment have offered themselves. For the present, however, we will content ourselves with some few examples. There is a well-known case in S. Jerome's *Life of S. Hilarion the Hermit*.* His words are, "Some may wonder at the miracles which he did, others at his incredible abstinence, his knowledge and humility. For my part there is nothing that so astonishes me as his having been able so to tread under foot all the honour and reputation which surrounded him. Bishops, priests, and great numbers of monks and clerics, and what was a still greater temptation, of Chris-

* Opp. t. 2. no. 30.

tian matrons likewise, and besides a great multitude of the common people, as well as judges and men in power, flocked together out of the towns and the country to receive some bread or oil blessed by him; while he in the meantime was thinking of nothing but how he could attain to greater solitude." And farther on, "At that time, in consequence of a universal earthquake which happened after the death of Julian, the sea passed its bounds, and ships were carried up and left hanging on the steep parts of mountains, as if God was threatening a second deluge, and all things were going to return to their ancient chaos. The inhabitants of Epidaurus, seeing all this, the raging sea and mountainous waves which rolled on to their shores, and fearing lest their city should be entirely overthrown, as it seemed on the point of being, came to the old man, and marching forth with him as if to battle, placed him on the shore. Upon this he made three crosses on the sand, and raised up his hands towards the sea, and, wonderful to relate, the swelling waves rose up to a great height before him, and after raging furiously for some time, as if to show their indignation at the barrier placed in their way, they at length fell back little by little into themselves. The whole city was in a state of amazement. When, however, the old man saw this, he fled away by night in a little sailing boat, and having in the course of two days found a merchant vessel going to Cyprus, he went by her." Pope Gregory the Great *

* Dialog. lib. 2. c. 1.

relates that, by the prayers and intercession of S. Benedict, while yet a boy, his nurse's sieve, borrowed by some women, her neighbours, for winnowing wheat, being broken by accident, was made whole again, so that no trace of the fracture could be discovered. After this he adds, "But Benedict, desiring rather to endure the afflictions of the world than its praises, and to be more wearied in labours for God than to be exalted by the prosperity of this life, fled from his nurse secretly, and went to a lonely and deserted place, called Subiaco, which is distant from Rome about forty miles, and where the waters are cold and clear." S. Peter Damian, in his 65th sermon on S. Barbatian, priest and confessor, shows how he used to conceal the miracles of healing which God worked at his intercession. "To the same purpose he often bestowed on those whom he wished to restore to health some plaster, or something to eat, as a medicinal antidote, which he did, I think, for this purpose, that the cure might be ascribed to the virtue of the herbs and specifics, and not to his sanctity; and that since they received medicine from him, he might be looked on more as a physician than a saint." Alanus, in the second Life of S. Bernard, relates the judgment which the saint gave of certain marvellous operations which God wrought at his intercession: "Signs have been sometimes wrought by men holy and perfect, and by hypocrites. I am conscious neither of perfection nor of hypocrisy. For I know that I have not the merits of the

saints which are made manifest by miracles. I trust, however, that my portion is not with them who do many wonderful works in the name of the Lord, and whom the Lord knows not. Such conferences as these he had frequently and secretly with spiritual men. Very lately he seemed to have found a convenient occasion. 'I know,' he said, 'that signs like these belong not to the sanctity of one, but to the salvation of many; and that God regards in him through whom He works, not so much his perfection as the reputation of it, that He may commend to men that virtue which they believe to be in him.'" Lastly, we read the following of S. Francis, in the Legend of S. Bonaventure: * "When the people extolled the great merits of his sanctity, he desired one of the brothers that he would from time to time speak to the contrary effect, repeating to him vilifying and reproachful speeches. And when accordingly this brother against his own will called him a hireling, a rustic, and a useless fellow, his spirits were raised as appeared in his countenance, and he replied, 'God bless thee, my beloved son, for thou sayest what is most true, and what it is fit that the son of Peter Bernardo should hear.'" If any one desire to see more examples of heroic humility, he may refer to the collected instances in the works of Cardinal de Lauræa,† and in the Reports of the Auditors of the Rota in the causes of Canonizations, especially those of S. Peter of Alcantara,

* Opp. t. 7. cap. 7. p. 304.

† 3 lib. sent. tom. 2. disp. 32. art. 16.

S. Francis Xavier, and S. Francesca Romana, where each particular act is considered.

20. To pass on now to purity and chastity. Purity stands in relation to chastity, not as a virtue distinct from it, but as expressing certain circumstances of chastity, namely, an abstaining from certain exterior signs and actions; among which ought undoubtedly to be reckoned frequent conversation with persons of a different sex: upon this subject the writings of Theophilus Raynaudus* will supply abundant matter. Chastity is a virtue which restrains us in the use of carnal pleasures, and it is of it that the Apostle speaks in his second epistle to the Corinthians, (vii. 1,) "Let us cleanse ourselves from all defilement of the flesh and of the spirit;" and also in 1 Timothy, (ii. 2,) "That we may lead a quiet and peaceable life in all piety and chastity." Chastity is threefold, conjugal, vidual, and virginal. Of virginal chastity S. Augustin, in his treatise *de sancta Virginitate*,† says, "Virginal integrity, however, and purity from all carnal intercourse by means of holy continence, is the state of angels, and is a continual meditation on incorruption while in the corruptible flesh." Virginal chastity was also held in the highest veneration among the Romans, so much so, that it was esteemed an act of impiety to use violence to one from any cause whatsoever. And accordingly if a virgin was sentenced to death, she was not killed until she had been corrupted by the executioner or some one else, and so was a vir-

* Opp. tom. 12. p. 270.

† Opp. tom. 6. cap. 13.

gin no longer. Suetonius* says, "Girls who were not yet arrived at mature age, because according to the custom handed down to us it was a sacrilege to hang virgins, were first corrupted by the executioner and then hung." And Tacitus confirms this in speaking of the daughter of Sejanus, who was condemned to death. As, however, a great many Christian virgins suffered martyrdom at Rome without this injury to their modesty, it must be confessed that this wicked practice became after a time obsolete, as Cardinal Baronius observes.† Johannes Fronto‡ has collected with great learning many examples of the honour in which virginity was held among the heathens. Lastly, virginal chastity takes precedence of the other two kinds; and accordingly S. Thomas§ says, that virginity is the most excellent species of chastity, and that virgins are spoken of as the more illustrious part of Christ's flock, when compared with widows and married persons. To this agrees the Venerable Bede as quoted by S. Vincent Ferrer in his sermon on S. Martha. "Conjugal chastity," he says, "is good; vidual chastity is better; but the highest perfection is virginal chastity." Cardinal de Lauræa|| has a collection of instances of heroic chastity, as well virginal as conjugal and vidual; and he there says, that acts of heroic Christian chastity, whether virginal, conjugal, or vidual, are produced from a super-

* In Tiberio. cap. 61.

† In notis ad Martyrol. Rom. ad diem 3. Septem.

‡ Dissert. Philol. de Virginita. § 2. 2. qu. 152. art. 5.

§ In 3 lib. sent. tom. 2. disp. 32. art. 16. § 2.

natural motive, and consist in flying both in body and in mind from any sensual actions, although at the risk of great personal inconvenience or even of death, and this promptly, cheerfully, and readily, without any human reasoning on the matter. The same author (*loc. cit.*) proposes the question, "Whether in order to chastity's being designated heroic, the danger of death ought to be joined to it, or at least the risk of loss of property or other inconvenience," and he answers in the negative, inasmuch as most of the saints have been heroically chaste. And although they have not been driven to preserve chastity at such risks, yet they have very frequently resisted great internal and external temptations by the grace and Spirit of God, and that cheerfully; and, moreover, in order to repel these temptations, have used various means very painful to the senses. This is what the Apostle says in his second epistle to the Corinthians, (xii. 7,) "There was given me a sting of my flesh, an angel of Satan to buffet me." And S. Jerome* writes of himself to Eustochium, "I used to subdue my rebellious flesh by a weekly fast." And again, "My face was pale with fasting, and my mind inflamed by desire."

21. Conjugal chastity may be considered under two heads, that is to say, in the actual state of matrimony, and in that state when consummated by conjugal acts. That the Blessed Virgin and S. Joseph were actually married

* Epist. 22. opp. tom. 1.

is certain from the holy Scripture, especially from those words of S. Matthew, (i. 16.) "Jacob begot Joseph the husband of Mary;" and verse 19, "Joseph her husband being a just man," &c.; and again, verse 20, "Joseph, son of David, fear not to take unto thee Mary thy wife," and "he took unto him his wife;" and from those words, verse 19, "Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately." He had, therefore, taken her for his wife, since no man would be said to send away what he has not got. And although the angel, when he was calming the suspicion which Joseph felt on account of her being found with child, said, "Fear not to take unto thee Mary thy wife;" yet this is a Hebrew phrase, signifying a continuation of an act, and not the beginning of one. So that it is just the same as if he had said, "The wife whom thou hast taken, preserve and keep, and do not send her away." That her virginity, however, was preserved untainted in matrimony, is the steadfast faith of the Catholic Church, and even the Lutherans and Calvinists admit that the Blessed Virgin preserved her virginity, though not, they say, under any vow. This, however, is opposed not only to the unanimous authority of the Fathers, but likewise to the Virgin herself, who when she was told that she was to conceive the Christ, "Behold, thou shalt conceive in thy womb, and shalt bring forth a son," answered, "How shall this be done, because I

know not man?" that is to say, "How can I conceive in my womb and bring forth a son if I have made a vow of virginity?" It is also a pious tradition, that neither had S. Joseph ever contracted marriage with any other woman before the Virgin Mary, and that he, therefore, also died a virgin. Hence S. Jerome against Helvidius* says, "You say that Mary did not remain a virgin. But I lay claim to more than this; for I say, that through Mary Joseph too was a virgin, so that a virgin son was born from virginal wedlock; for fornication is not what we would ascribe to a holy man, nor are we told that he ever had another wife." And S. Peter Damian† likewise speaks thus: "And lest this should not be enough, that His mother only should be a virgin, it is the faith of the Church that he too who was His reputed father was a virgin." Theologians ask how it could have been real and true matrimony between the most Blessed Virgin and S. Joseph without the vow of virginity, which she had made before coming in the way. A reasonable answer, however, is given them, that the Virgin, before she was married to S. Joseph, had been told by certain revelation from heaven, that he would never use the power given him over her body, either because he too was going to make a vow of virginity, or because God would turn away his thoughts from so doing. They are golden

* Oper. tom. 2. num. 19.

† De Cælibat. Sacerd. Opusc. 17. c. 3.

words which S. Thomas has on the subject :* “The blessed Virgin before she contracted marriage with Joseph, was divinely certified that he was of the same purpose that she was, so that she did not commit herself to any danger by marrying. And the same holy Doctor teaches us† that the Mother of God had not made an absolute vow of virginity before she was betrothed to Joseph, but had only wished and desired to do so, and had committed this wish of hers to the will and determination of God ; and that she only vowed it absolutely, when it became known to her that it was acceptable to God, and this was manifested to her before the Annunciation ; and then after having received her spouse, she made together with him a vow of virginity. There have also been other marriages in the Church, in which those who were married have preserved their virginity unstained, and lived a holy life. The Virgin Cecilia, for instance, under the protection and defence of the angel guardian of her virginity, was married without any danger to Valerian, knowing for certain that the angel would protect her, and all, in fact, turned out well. In the Bull of the canonization of S. Chunegund the Empress,‡ there are these words: “They” (i. e. the witnesses who were examined,) “said on their oath, that they knew from general report, as well as from

* In 4. sent. dist. 30. qu. 2. art. 1. quæstiunc. 2. ad. sec.

† 3. part. quæst. 28. art. 4.

‡ Constitut. 29. p. 38. cod. Canonizat.

authentic documents, that though the blessed Chunegund was united to S. Henry the Emperor in the bond of matrimony, yet that she was never carnally known by him. And, accordingly, when our lord the Emperor was dying, he said to the princes and her parents, ‘Such as she was when you gave her to me, such do I resign her to you. You gave her to me a virgin, and a virgin I return her.’” Beside these, there are many other cases of matrimonial virginity in Ecclesiastical History, as for instance, that of S. Boleslaus V. king of the Poles, who was hence surnamed the Chaste; of Chunegund, the daughter of Bela, king of Hungary; of S. Conrad the king, son of the Emperor Henry IV., with Matilda, and many others, as may be seen in Scacchus.* We read in Nicephorus† and in Cardinal Baronius,‡ that Pulcheria was married to Marcian and died a virgin. The same is reported by Surius§ of the saints Julian and Basilissa, and it is added, that a voice from heaven was heard to say, “Thou art victorious, Julian, thou art victorious.” In another place something shall be said of the marriage of the blessed Lucia of Narne, who preserved her virginity in it. In the meantime, it is right to mention that the resolution of a doubt is now pending before the Congregation of Sacred Rites, respecting the virtues in the cause of the venerable servant of God, Sebastian of Apparizio, a

* De not. et sign. Sanct. sect. 6. c. 6.

‡ Ad an. 450. num. 17. 453. n. 20.

† Lib. 15. c. 15.

§ Jan. 9.

professed religious laic of the Order of Minors. For as it happened, he had twice, before giving himself up to religion, contracted marriage, and in neither had fulfilled the conjugal duties. The Archbishop of Myra of happy memory, and I myself, as his successor in the office of Promoter of the Faith, said that he had committed a sin ; not because marriages, which by mutual consent of both parties are not³ consummated, ought not to be esteemed praiseworthy, and even heroic, but because it was not sufficiently established that either his first or his second wife had consented to this, and there were not wanting complaints on the part of the relatives of these women, that the obligations of marriage had not been fulfilled, from whence a want of consent had been inferred. Many arguments were brought forward by the Postulators, to satisfy the difficulty. The opinions likewise of the Universities of Paris, Salamanca, and Padua, (as has been already said in another place,) were obtained and published in Rome in the year 1722 ; and they were all agreed, that the marriages were not only valid, but worthy of high commendation ; that the consent of the women, either implicit or explicit, could not have been wanting, and that the complaints had only been raised by the relations, not because the wives thought of the conjugal duty, but because they themselves eagerly desired that the rich inheritance of the servant of God might come to the children that would be born of their own

relations. The writings of the Postulators and the opinions of the Theologians may be examined; but the judgment of the Sacred Congregation, to be determined most chiefly by the particular circumstances of the case, is yet to come.

22. Chastity, or matrimonial continence, is the gift of God, as has been well explained by S. Augustine :* “First of all,” he says, “we affirm and are ready to prove, that chastity is the gift of God;” and then after a few words he subjoins, “inasmuch as conjugal chastity itself, unless it restrains from unlawful embraces, cannot be preserved, the Apostle declared that both were the gift of God; for he is speaking of both kinds of life, that is to say, both of that in wedlock and that which is without, when he says, ‘I would that all men were like me myself,’ but each one hath his proper gift of God, one in one way, and another in another.” Of conjugal chastity in the state of consummated marriage, there are not wanting examples. Nor does this mean merely abstaining from forbidden pleasures, for this is a state of things which would have in it no excellence beyond that of common chastity, as S. Thomas well teaches us,† but abstaining even from lawful pleasures. The Apostle says in his first epistle to the Corinthians, (vii. 4.) “The wife hath not power over her own body, but the husband. And in

* Lib. de Continentia. cap. 1. opp. tom. 6.

† 2. 2. quæst. 152. art. 3. ad quintum.

like manner, the husband also hath not power of his own body, but the wife. Defraud not one another, unless, perhaps, by consent for a time, that you may give yourselves unto prayer, and return together again, lest Satan tempt you for your incontinency. But I speak this by indulgence, not by commandment." The Apostle, we see, exhorts married persons to contain themselves for a time, that they may be more free for prayer and fasting, from which it is to be inferred, that this is laudable and heroic, if they contain themselves during their lives, that they may be free for prayer and fasting: provided there is no danger of incontinency, or falling into adultery or other impurities. This at least is the explanation of the text by Estius and Cornelius a Lapide. The Church* allows every married person to suspend the consummation of their marriage for two months, in order that they may deliberate whether they will enter religion, and make their profession. So again in Tobias, (viii. 4.) Tobias the younger speaks to his bride as follows: "Sara, arise, and let us pray to God to-day and to-morrow, and the next day, because for these three nights we are joined to God: and when the third night is over, we will be in our own wedlock. For we are the children of saints, and we must not be joined together like heathens that know not God." And in the sixth chapter we are told how the angel

* In cap. Ex publico, de convers. conjug.

Raphael had admonished him to do this. "But thou when thou shalt take her, go into the chamber, and for three days keep thyself continent from her, and give thyself to nothing else but to prayers with her. And on that night lay the liver of the fish on the fire, and the devil shall be driven away. But the second night thou shalt be admitted into the society of the holy patriarchs. And the third night thou shalt obtain a blessing that sound children may be born of you. And when the third night is past, thou shalt take the virgin with the fear of the Lord, moved rather for love of children than for lust, that in the seed of Abraham thou mayest obtain a blessing in children." Agreeably to this example of Tobias and Sara, S. Bridget and Ulfo her husband ordered their life in piety and holiness, as we find it declared in the Bull of the canonization of S. Bridget.* "And when they were to consummate their marriage, although they were now at an age when the passions are developed, he being eighteen years old, and she thirteen, yet by mutual consent they imitated the younger Tobias and the daughter of Raguel, and for a whole year and more restrained from intercourse with one another, humbly praying God, that if it was expedient that they should consummate the marriage, they might not fall into any sin in so doing, and that He would give them such offspring as would give themselves up to His service. Afterwards they came together with fear and trembling, not for

* Constitut. 66. p. 153. cod. Canoniz.

the purposes of lust, but for the procreation of children, and the devout woman in the meantime did not intermit her fasts and prayers, and other pious works which she was accustomed to do."

All these instances prove the excellence of the virtue of conjugal chastity in consummated marriage, when the married persons abstain for a time in order to be more free for prayer, and without danger of lust. When the cause of the Blessed Peter Fourier was going on, and the inquiry was being made into his virtues, I remember that, as Promoter of the Faith, I raised a doubt among other things, respecting his prudence, because through his advice many married persons had abstained from the conjugal act for several years, and even for the rest of their life, to the imminent danger of their own continence, as it seemed with regard to some. But the Postulator, taking up the matter with great earnestness, laid down what has just been said respecting conjugal chastity, and proved that he had not given this advice to any but those of whose continence there was no room to doubt, and that his counsel had been crowned with very happy effects. And thus the cautious scrutiny made into the virtues of the blessed man, from the obligation of a particular office, turned to his praise and commendation.

23. S. Jerome in the first book of his work against Jovinian, has made a collection of instances out of various nations, to show that even

among the heathen vidual chastity, that is to say, restraining after the first marriage from any further one, was held in great esteem. This subject is treated at great length by Espencæus.* According to the civil law,† the surviving wife was ordered to mourn for her departed husband, and abstain from a second marriage, for a year. Since, however, according to what the Apostle says, the wife, when her husband is dead, is freed from the law of her husband, and may marry whom she pleases in the Lord; the sacred canons‡ have very justly determined, that the wife, after her husband is dead, may, without any note of infamy, pass on to a second marriage within the year of mourning, yet so that the parish priest is forbidden to give the benediction to the second marriage, which the Church directs to be given to the first; thus showing that she does not approve of the second marriage equally with the first. S. Augustin, in his treatise *de bono viduitatis*, or in his epistle to Juliana the widow, proves at some length, that widowhood is to be preferred to second marriages, while, at the same time, these latter are not to be disapproved of. He says, “First, then, it is well you should know that while second marriages are not condemned, they are less honoured than the good state you have chosen. For as the excellent state of holy virginity which your daughter has embraced, does not lay any stigma on your marriage, so

* De continent. lib. 3. c. 17.

† Ad tit. Cod. de secundis nuptus.

‡ De secundis nupt. cap. 4, 5.

neither is your widowhood any reproach to another who has entered into a second marriage. Extol not the good you possess, so as to condemn as bad in another what is not bad, but rejoice all the more over the good you possess, inasmuch as you see that by it not only you avoid states that are bad, but likewise surpass some states that are good." There have been some widows admitted into the number of the saints by different Supreme Pontiffs, as, for example, Elizabeth, who, after the death of her husband, gave a name to the nuns of the Third Order of the Minors, and of whom Gregory IX. speaks in the Bull of canonization, as follows: "O most illustrious widow, most fruitful in the offspring of virtues, who didst apply thyself to obtain by grace what nature could not afford thee! Thus it was that she rendered herself amiable in the eyes of her immortal Spouse." Hedwigis, likewise, who after the death of Henry, her husband, became a Cistercian nun, and of whom Clement IV. in the Bull of her canonization thus speaks: "At last, at the death of the most Christian duke, as it is asserted, she forthwith, as one free and released from the law of an earthly husband, aimed at a more intimate companionship with Him Whose beauty the sun and the moon admire." S. Bridget, too, of whom many heroic actions are related in the Bull of her canonization by Boniface IX., as having been performed after the death of her husband. Lastly, Francesca Romana, of whom Pope Paul V. in the Bull on canonization

speaks as follows: "Accordingly, after the death of her husband, and for the few remaining years of her life, she did not cease to serve Christ in various offices of servitude. Desiring, moreover, most anxiously to fulfil her holy design of retiring to the cloister, she forthwith went with naked feet, and a chain hanging from her neck, to the Oblates which she herself had brought forth in Christ, and throwing herself on the ground with many tears, not like their foundress, but as a most unworthy sinner, she most suppliantly besought them that they would receive her into their number."

24. So much concerning virginal chastity. To return to virginal chastity, we have still, in order to complete the subject, to inquire how it can be proved; since this enters into consideration in the causes of the servants of God. Medical men, proceeding on the principles of physics, bring forward a great many signs of virginity, both in the male and female, which may be seen in the writers themselves, especially Gaspar Rejes,* and Zacchias.† This question was entered into in the cause of S. Thomas of Villanova, and in the relation of his cause the Auditors of the Rota received the proof of his virginity from public fame and report, and the concurring testimony of all, judging that in a matter difficult of positive proof, this was sufficient. All this may be seen in the Report in

* Jucund. Quæst. Elys. Camp. q. 38, 39.

† Quæst. Medicolegal. lib. 4. tit. 2. qu. 1.

question. In the Report of the cause of S. Pius V. they pursued this inquiry still farther ; and after admitting the difficulty of proving virginity, they gave a great deal of weight to the attestations of his confessors, who said, that having heard his confessions, they had never found in them anything amounting to mortal sin. Added to this, were other probable reasons taken from his early entrance into religion, from the vow of chastity which he made, from his hatred against sins of the flesh and women of impure life, from his eminent modesty, since when even his life was endangered, he would not suffer the physicians to make the necessary examinations, even by inspection, in order to cure him of the pains from which he was suffering ; and, lastly, from his great sobriety and frequent reception of the Blessed Eucharist. Virginal chastity is also treated of in the cause of S. Philip Neri, and it may be inferred, both from what was brought forward in the Report of his cause, as well as from the other things that have been mentioned, that it is a matter difficult of absolute proof, but that it must be proceeded in by probable reasons, one or two of which are not sufficient, but that several are necessary, from all of which united a judgment can be made, of whether virginity has been preserved or not. The passages from the Report of the Auditors of the Rota in the cause of S. Philip Neri, are as follows : “ Philip preserved to the last his virginal chastity, as he

himself declared to Francesco Bucca, his spiritual son, in order to lead him to chastity, and to Cardinal Baronius, his confessor, as is set forth in the Summary. By the common consent likewise of all his friends, he was ever considered a virgin, as twenty-nine witnesses depose in the Summary. When as yet he was a young man, he converted to a good life some who endeavoured to draw him into impurity, as it was deposed in the Summary. In the same place it is proved, that while he was still a laic, two young women entered into his chamber, and endeavoured to lead him to commit impurity, but that he fortified himself with the sign of the cross, and so was wonderfully delivered by God. Philip was sent for to the house of a woman, called Cesarea, to hear her confession, and when he came there was openly tempted by her to sin, whereupon, like another Joseph, he immediately fled away, and although she threw a stool after him as he was going down the stairs, yet through the Divine protection he escaped unhurt. When first he began to hear confessions, he used seldom to hear those of women, and then used to address them roughly and severely, never looking them in the face. His purity was so bright, that he would not, even when he was ill, suffer any part of his body to be seen. And when his body was dissected, he more than once concealed with his hands those parts which it would have been indelicate to allow to be seen if he had been

alive. The same thing happened before when he was being washed, as we find also in the Summary. The splendour of his purity shone forth in his eyes and countenance; and those who approached him perceived a scent of chastity and purity emanating from his body. We also find in the Summary, that those who conversed with the Blessed Philip, obtained themselves also a portion of his eminent sanctity. His extraordinary purity gave him the power of perceiving the smell of it in others, as well as the contrary smell of impurity. He was continually exhorting his children to preserve chastity, and gave them many admonitions useful for that purpose."

25. The virginity of S. Philip Neri, then, is proved among other things that come in to the help of that conclusion, by his own word, as we have it related in the same account. In another place it will be seen that the same thing took place in the case of S. Dominic. And, indeed, it would be highly absurd if the word of those whose sanctity is proved in so many other ways, were not to be believed. S. Ambrose in his funeral discourse on his brother,* speaks of his virginity, and proves it from conjectures and presumptive arguments. "His features," he says, "were suffused with a sort of virginal modesty; he seldom raised up his face, or took his eyes off the ground, or spoke, and when he did so, it was with a bashful modesty that accorded well

* Opp. tom. 2. lib. 1.

with the chastity of his body. He preserved unblemished his baptismal grace in a pure body and still purer soul, fearing the defilement of unclean discourse, no less than that of body, and thinking, that as high honour was done to modesty by sound and pure discourse, as by corporeal purity. Lastly, he so loved chastity, that he did not seek to be married, although he had not only the desire of chastity, but likewise the grace of warm affections. Moreover, he dissembled about marriage most wonderfully, and avoided all ostentation in the matter. And so strong was his wish to conceal his feelings, that when we urged on him this course, he seemed rather to delay than altogether to avoid it. For it was this alone that he would not entrust even to a brother's heart, not through the hesitation of delay, but on account of the modesty of virtue." In like manner also, S. Gregory Nazianzen, in his discourse in praise of S. Basil, commends his virginity. "Who was there," he says, "who either held virginity in higher estimation than he, or who put greater restraints on the flesh; and this not merely by his own example, but likewise by the great work which he took in hand? Whose work are the convents of nuns? To whom do we owe all those written directions how to restrain all the senses, and to carry modestly all our members, to cultivate real virginity, and to convert the beauty of those things which are seen, to that beauty which shrinks from the gaze of men, weakening that which is external, and so withdrawing fuel from the fire, but of-

fering, on the other hand, that which is hidden and internal, to be tried by God, Who is alone the Spouse of pure souls, and Who leads in with Him to the marriage those watchful souls who go forth to meet Him with clearly burning lamps and with a copious supply of oil?"

Lastly, the privileges of virginity are not taken away from her who suffers violation by force. When the tyrant threatened S. Lucy that he would have her taken to the public brothel, the Saint replied, "That if he ordered her to be defiled against her will, her chastity would win a double crown." For since the integrity of our bodies is only an accidental part of virginity, while abstaining from taking pleasure in sensual movements is the material part, as the schools speak, and the purpose and design of abstaining in this manner perpetually is the complete and formal character of virginity; from all this it follows, that if a virgin is deflowered against her will, such defilement is of no greater prejudice to her virginity, than if her hand or her foot were defiled. Such at least is the doctrine of S. Thomas.*

* 2. 2. qu. 152. art. 1.

CHAPTER V.

OF PRAYER; THE DIFFERENT KINDS OF IT, AND THE
NECESSITY OF IT IN THE SERVANTS OF GOD WHO
ARE TO BE BEATIFIED OR CANONIZED.

1. IN treating of the virtue of faith in the foregoing chapters, we made mention of prayer. For faith is the foundation of prayer, since he who asks anything of God professes thereby his belief that God is able to give that which he asks for, and that He is the primary Author of all good. Nay, he must also believe that God is faithful and true to His promises. Hence the Apostle (Rom. x. 14) says, "How then shall they call on Him in Whom they have not believed." Mention was also made of prayer, at least implicitly, in what we said above when speaking of the virtue of religion. For since the desire of praying proceeds from the impulse to worship God, and to offer Him our thoughts and affections, by recognizing, and in a manner protesting in our prayers our own poverty, and the homage that we owe to Him, as well as our duty to serve and to be subject to Him; and, on the other hand, His power, providence, and goodness to us; the affections that arise from these considerations, form an act of religion, the proper office of which is to render worship to God. Such is the doctrine of S.

Thomas,* which Suarez† enters into more fully; and Cardinal Bona likewise, in a treatise on the principles of Christian life, to be cited again below, has the following passage on prayer:‡ “In it,” he says, “all the virtues are put in practice. First of all comes faith, for no one would pray unless he believed that God was present and heard the prayers of those who called on Him, and was both able and willing, if we ask what is right, to grant our requests. Hope, too, is called into exercise, since we must needs have the greatest confidence in the power and mercy of God. Charity is excited by the consideration of the goodness of God, which urges us to love Him above all things. By prayer we learn to fulfil all justice, and to weigh all things with the prudence of the just. Fortitude is exercised, because he who prays has firmly determined to serve God, and to endure all adversities and trials for the sake of His love. Acts of temperance are also made, inasmuch as the mind of him who prays, is drawn into a distaste for all earthly and corporeal things, and tastes the delights of heaven, and so of the rest. He, then, who applies himself to prayer, is adorned with many virtues.” As, however, there is frequently reason for inquiry into the habit of prayer of the servants of God in causes of beatification and canonization, it seems to me necessary to say something in this and the following chapter on this subject.

* 2. 2. qu. 83. art. 3. &c.

† De Religione, tom. 2. lib. i. c. 7.

‡ De Princip. Vit. Christ. part 1. c. 50.

2. Those who write on the canonization of Saints, say that the zealous practice of prayer is to be thought a great deal of in those who are to be canonized. Thus Cardinal de Lauræa,* in his work on heroic virtue, and Matthæucci,† and the matter is discussed at length by the Auditors of the Rota in the Reports of the causes of the SS. Paschal Baylon, Felix of Cantalici, Francis Xavier, John of God, Peter of Alcantara, Francis Borgia, James de la Marca, Charles Borromeo, Pope Pius V., Francesca Romana, and Mary Magdalene de Pazzi. The same thing is to be seen in the Bulls of canonization. As, for instance, in that of S. Thomas of Hereford, "He applied himself continually to prayer." Of S. Lewis of Thoulouse, "In continual and devout prayer he kept his soul elevated to God." Of S. Peter Celestine, "This blessed man, the desires of the flesh being mortified by the spirit, and restrained, kept his soul aloft, firmly raised to God by continual prayer." Of S. Philip Neri, "Among other means by which he attained to so great a height of charity, the chief was his great ardour in prayer." Of S. Cajetan, "He was so given up to prayer, that whatever time remained over and above the care of his domestic affairs and the salvation of souls, he gave up to prayer and meditation." Of S. Paschal Baylon, "Whatever time according to his rule remained to him, he spent in prayer and meditation." But that

* 3 lib. sent. tom. 2. disp. 32. de virtut. heroic. art. 9. § unic. num. 36.

† Pract. Theol. Can. ad caus. Beat. et Can. tit. 2. c. 3. § 2. num. 22-27.

these may be explained in due order, it is necessary to make a few prefatory remarks.

3. Prayer, which may be defined a raising of the mind to God, according to S. John Damascene, or holding discourse with God, as S. Basil says, is formally divided into mental and vocal, into meditative and contemplative, into public and private, and, lastly, into prayer of praise, prayer of thanksgiving, and prayer of petition.

4. Vocal prayer is that which is expressed by the voice; yet so, that the act of the mind is united to that of the voice. For otherwise, if it were done without either attention or intention, it would be only worthy of the Divine displeasure, as we find it said in S. Matthew's Gospel, (xv. 8,) "This people honoureth Me with their lips, but their heart is far from Me." And S. Augustine remarks to the same purpose, (in serm. 118.) "Who is there that doubts that the cry that is raised to God by those who pray, if it is done with the sound of the corporeal voice only, and not with the lifting up of the whole heart, is vain and useless? But that which is the act of the heart, even though the voice should be silent, may escape indeed the notice of men but not that of God." But mental prayer is accomplished without external utterance. And indeed every body experiences how he may, if he pleases, say inwardly to himself everything which he is accustomed to say aloud.

5. We have said that this mental prayer was

divided into meditative and contemplative. Meditative mental prayer is nothing more than an attentive consideration of any mystery of faith or anything revealed, and this is done by reasoning on it, and proceeding from one part of it to another. Suppose, for instance, one should meditate on the Nativity of Christ: he turns over in his mind Who it is that is born, and considers that it is God, Who became man, and he thinks on this with wonder: he considers the place, a stable, and is amazed at this: he considers the time also, the depth of a severe winter, and wonders at this: he considers the poverty of Him Who was born; He was wrapped in vile rags and lay in a manger, and this too excites his wonder: he considers next that He came forth from His mother's womb without offence to her virginal chastity and without pain, and at this he wonders: and so he considers the other circumstances connected with the Nativity, and from the consideration of all these things he draws forth an act of love towards Christ Who was born, and towards God Who accomplished all these wonders.

6. Contemplative prayer, or contemplation, is defined by S. Thomas* to be a gazing upon Divine truth. In order to explain this clearly, let us suppose that some one reads, or hears another read, this article of faith, "The Son of God was incarnate." By the assistance of the Divine grace he believes it to be true. He turns over in his mind the Incarnation and the manner of it,

* 2. 2. qu. 180. art. 4.

and having made an act of believing he meditates on and carefully considers that truth, viz., that the Son of God was incarnate, fixing on it the eye of his mind by simply gazing on it. He then adds to this act of the intellect one of the will, that is to say, an act of love and affection respecting this mystery. Hence, S. Thomas* in answer to the first argument in which it was contended, that contemplation was an act of the intellect alone, says, that "inasmuch as truth is the end of contemplation, it has from this cause the character of a good that is desirable and amiable, and that causes delight, and in this respect it belongs to the appetitive faculty."

7. Lastly, public prayer is that which is made by the ministers of the Church in her name; private, that which is made by any private person, either for himself or for others. And so it is plain from the very terms what is meant by the prayer of praise, what by that of thanksgiving, and what by that of petition. Some Psalms, for instance, belong to the prayer of praise, as the Psalms, "*Confitebor tibi Domine; Benedictus Dominus Deus Israel,*" and "*Benedictus Dominus Deus meus.*" Others have reference to the prayer of thanksgiving, as "*Laudate pueri, Laudate Dominum de cœlis, Laudate Dominum omnes gentes,*" and "*Confitemini Domino.*" Of the prayer of petition Christ speaks in the Gospel of S. Matthew, (vii. 7,) "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you:" and again, verse 11, "Your

* 2. 2. in cit. quæst. 180. art. 1.

Father who is in heaven will give good things to them that ask Him."

8. Thus much having been premised, which has been taken from the eight smaller works of Cardinal de Lauræa on Christian prayer, as far as it regarded our purpose, two things are certain. First, that prayer is necessary in order to our obtaining eternal salvation, as may be seen by a reference to the section on the necessity of prayer, in the Catholic Instructions of Francis Amat Pouget;* and likewise according to the doctrine of S. Thomas.† The words of the holy doctor are as follows: "Every one is bound to pray, from the fact, that he is bound in this way to obtain spiritual goods, which are not given except by God, and which cannot be obtained except by asking for them from Him." And in his answer to the first argument he adds, "Love, which is above all things voluntary, is necessary in order to our obtaining our salvation, and it is in this way that prayer is likewise necessary, and it is a matter of precept with respect to those whose will is subject to the forementioned necessity." The other thing is, that we are not allowed to doubt of the utility of vocal prayer, according to the same holy doctor, who teaches‡ that vocal prayer is useful; first, in order to excite interior devotion; secondly, in order that man may serve God with that whole being which God has given him; and, thirdly, from a sort of overflowing that there is of the soul into the body, as it is

* Tom. 2. p. 613.

† In 4. d. 15. qu. 4. art. 1. quæstiunc. 3.

‡ 2. 2. quæst. 83. art. 12.

said in the Psalms, (xv. 9,) "Therefore my heart hath been glad and my tongue hath rejoiced." This is discussed by the Dominican Father Ildelfonsus Manriquez, in his treatise on the conditions of prayer, in his exposition of the text of S. Thomas. On the necessity of prayer the pious Cardinal Bona writes as follows in his treatise on the principles of Christian life: * "The necessity of prayer is such, that it is a matter of Faith, that no one can without it obtain his eternal salvation. For who can follow the vocation that God gives him unless he is assisted by the gift of grace? And who can merit His help without prayer? And hence, the Scriptures teach us, that we ought always and without intermission to pray, because we always and in all things need the grace of God. And he may be said to pray always who never for a day passes by the times of prayer."

9. The question, then, which there is among theologians is reduced to this, whether there is any precept of private vocal prayer. Some theologians contend that there is no precept, either of natural or Divine, or ecclesiastical law, binding us to pray to God in private vocal prayer, since the precept of praying may be sufficiently fulfilled by mental prayer, as Suarez† proves at length. This too seems to be the opinion of S. Thomas,‡ where he says, "Private prayer (*oratio singularis*) is that which is offered by a simple

* Ch. 44. part. 1. p. 43.

† De relig. tom. 2. lib. 3. de Orat. vocal. in communic. cap. 6.

‡ 2. 2. cit. quæst. 83. art. 12.

person praying either for himself or for others. And it is not necessary that this prayer should be vocal." But others among the same theologians, teach that the precept of vocal prayer was laid on every Christian who is capable of it, and that it rests on the example of Christ, and the practice of the universal Church, as Cardinal de Lauræa shows at length in his forementioned work on prayer. For Christ our Lord often prayed vocally, and when he was asked by His Apostles, (Luc. ii. 1,) "Lord, teach us to pray," He answered, "When you pray, say, Father, hallowed be Thy name;" in which place He clearly speaks of vocal prayer. In S. Matthew too, He says, (vi. 7,) "And when you are praying, speak not much as the heathens do;" (and verse 9,) "You therefore shall pray in this manner; Our Father, who art in heaven," &c.

10. But however this question is settled, it seems superfluous to examine into it in connexion with the subject which we have at present in hand, inasmuch as it cannot be conceived, that the question should be entertained of beatifying or canonizing any servant of God who did not in his life-time use vocal prayer. It will be sufficient to remark, that in the process of beatification or canonization, regard is not had to every sort of vocal prayer, but it is only to that which possesses a high degree of excellence and perfection or to heroic vocal prayer that weight is to be attached. Now although as S. Thomas shows at length, in order to judge of this, attention must be paid to the words, to

the sense of the words, and to the end, both God, that is to say, and the thing which is prayed for, and all these things are internal, and so cannot be known by the Church directly; yet indirectly the perfection and excellence of vocal prayer may be collected from external acts, as for instance, from tears, of which hereafter, from the position and gestures of the body, from the place, from the time in which prayer is made, from the frequency of it, as Scacchus explains in his work;* this continuance in prayer ought not, however, to be measured by any set space of time, since, as regards private vocal prayer, it ought to be persevered in as long as is required to excite interior fervour. So S. Augustine says, "There may not be much speaking, but there will not fail to be much praying, if only there is a perseverance in the intention." And this is fully explained by S. Thomas,† Suarez,‡ and Rosignoli.§

11. Passing by many other instances which might easily be collected together, we find in the Life of S. Luke Thaumaturgus the younger, in the Bollandists,|| the following passage to our purpose, taken from the account of the same disciple: "I have known him," he says, "to fix his knees on the ground and strike his forehead against the earth; and at each genuflexion he uttered publicly those words. And then, as if growing warm with fervour, he made more fre-

* De. not. et sign. Sanctit. 2 5. c. 4.

† Loc. cit.

‡ De relig. lib. 3. c. 7.

§ De action virt. lib. i. c. 3.

|| Ad diem 7. Feb.

quent genuflexions, and continued in them until at length, all his strength being exhausted, (for his body was not endowed with vigour sufficient to respond to the quick motions of his ready spirit,) he fell down on his back and remained a long time without motion. Yet, even in this position, he did not give way to sloth, but exerted himself. He did not yield to sleep, but raised up his hands, and the eyes of his body as well as of his mind, and thus, with the effort of his whole soul he uttered his accustomed prayer, 'Lord, have mercy upon me.' And then, after a little rest to his body, he rose up and stood again on his feet, and so gave himself up to prayer till break of day."

12. In the Life of S. Romuald in the Bollandists,* we read as follows: "Truly, because the holy father Romuald was thus dead to the flesh, thus wholly estranged from the world, continually employed in devout prayers, and in praising God."

13. In the Life of S. Pius V., in the same Bollandists,† it is said, "He was, moreover, extremely assiduous in the practice of holy prayer, of which he used to say, that as it was an aid and protection to all others, so was it in an especial manner to Pontiffs. Accordingly, he was accustomed to rise before day-break, and to remain so fixed in that exercise reciting certain prayers for priests, that he sometimes scarcely heard those who approached to interrupt him, unless he were restored to himself by having his

* Feb. 7. c. 2. n. 7. p. 126.

† Tom. 1. Maii. lib. 6. n. 320. p. 697.

clothes pulled ; and when he retired from prayer he was often rapt in Divine contemplation, and did not fully answer those who asked him about anything ; a certain mark of a burning charity towards God of a soul filled with Divine influence." In another place we find, "that while he was engaged in any more weighty or important affairs, Pius always kept to this method of prayer. He also provided that the Litanies and other stated prayers should be recited every day at even in the apostolical palace, and that in his own presence, unless he was particularly hindered, and that of his whole household. In the meantime, however, he overlooked nothing that belonged to his own particular office. For he considered that the duty of a Pontiff lay chiefly in making intercession before God for the faults and necessities of his people, and that he ought, therefore, to be intimate with, as well as acceptable to, Him with Whom he was appointed to intercede. After the example, therefore, of Moses, who frequently went in and out of the tabernacle, he retired from business from time to time in order to discourse with God, that he might learn from God within what he should teach to the people without, and that having been rapt up in contemplation of God within, he might be able on coming out to bear the burthens of all, and provide for their salvation. He used to say, that in order to sustain properly the burden that had been laid on him, he stood in the greatest need of the prayers of holy persons, and he took great care, therefore, that supplications

should be continually offered, both in public and by holy communities, as well as by private persons, to God for himself and the whole of Christendom. He was so devoted to the Most Blessed Virgin Mother of God, that even when he was Supreme Pontiff, and occupied with such weighty affairs, he would never let a day pass in which he did not recite the devotion of what is called the Holy Rosary, and he granted many additional indulgences, as we have already said, to this method of prayer. And further, he was accustomed to pray devoutly and carefully for the dead every day, and bears witness that this was of great service to him in many great dangers."

14. In the Life of S. Simon Stylites the younger, which is to be found in the Bollandists,* his habit of prayer is thus described: "He used to give up the whole day almost, as far as to three o'clock, to continual prayer. At three o'clock came the office of thurification, another kind of prayer. Afterwards at sunset he began afresh, and only left off at last when the sun was bringing back day again. Then it was that he at length called sleep to his service, and singing those words, 'In peace in the self-same I will sleep, and I will rest; for Thou, O Lord, singularly hast settled me in hope;' he only indulged in it so far as the absolute necessity of his body required it. The prayers he used were the whole of the Psalter, and the Songs of Moses; his left hand was stretched out in supplication to God; with his right he

* Tom. 5. Maii. no. 46. p. 324.

inflicted the most severe blows on his breast, while rivers of tears soaked his ragged and threadbare cassock. After this followed spiritual reading and meditation on the Divine oracles. He often offered incense to God, which he held in his right hand, and the smoke of which (O, who shall tell the wonders of the Lord!) ascended on high without the aid of any live coals. At other times he was heard to sing psalms with the multitude, and at the same time to add continually in an under tone, Alleluia. He frequently went for a very long time without suffering his eyes to see any sleep, so that sometimes for the space of thirty entire nights and as many days, he would lead a sleepless life, passing all his time in prayer to God. But, grace speaking within, he heard a mysterious and secret answer, 'It is fit thou shouldest take a little rest.' "

15. Since, however, the servants of God have sometimes not been able to find time for vocal prayer when they have wished to make it, in consequence of being so incessantly occupied in the active life, they have endeavoured to devote other hours, though very inconvenient ones, to this exercise, in order that they might not give up the practice of vocal prayer. There is an example of this in the Life of S. Stephen, founder of the order of Grandmont.* "Beside the regular ecclesiastical offices of obligation, namely, the office for the day, that of the Blessed Virgin, and of the faithful dead, he always from the

* Apud. Bolland. tom. 2. cap. 3. Februar. 8.

first day he came into the desert to the last day of his life, recited with the greatest devotion the order of the Holy Trinity with the nine lections, and the canonical hours every day and night. He loved the Psalter and the ordinary prayers to such a degree, and possessed so abundantly the grace of that high kind of contemplation in which God is best known, that being at one time rapt in the sweetness of the latter, and at another occupied with the former, he frequently went two or even three days without having time to eat. If, however, he was at any time so taken up with his engagements to those to whom he could not in charity be wanting, that he could not fulfil all that he was accustomed to do in this way, at their appointed times or hours, he in that case permitted himself to defer them, but not to omit them. For as soon as those who had come to him retired, whatever hour it might be, before he would eat or sleep, he would supply with great devotion all that he had been obliged to interrupt of his usual prayers. And so it was often not till the next day that any food was taken by this true imitator of the disciples of Christ, who, by reason of the multitudes who went and came, had not time even to eat."

16. These examples and others like them may be of service to those who have to give their suffrage in causes of beatification and canonization, enabling them to decide by arguments taken from external marks, when private vocal prayer may be called excellent, perfect, and heroic.

For, as we have already said, it is not of every sort of private vocal prayer that account ought to be taken in this matter. We have, moreover, to take into consideration who is prayed to. For prayer is addressed to God as the chief Author of grace and glory, as well as of all those benefits which lead to it, and also as to the first cause of all things. It is addressed to the Saints that they may be our intercessors with God, and may obtain things from Him according to what we have laid down in the first chapter of the first Book, and agreeably to the doctrine which Suarez sets forth.* It will not then be out of place to give an account here of a controversy which arose in the Congregation of Sacred Rites, from an alleged improper invocation of an intercessor, at the time that I exercised the office of Promoter of the Faith.

17. A servant of God who lived in the Florentine territory, and of about eighteen years of age, had commended herself in private vocal prayer to brother Jerome Savonarola of the Dominican order, then dead, that she might be delivered from a disease with which she was troubled. I, as Promoter of the Faith, contended that she had sinned in so doing. For although it is true that apologies were put forth in behalf of Savonarola by John Francis Picus Mirandula, by Marsilius Ficinus, and by many others, whose sayings have been learnedly collected by Abraham Bzovius in his Annals;† yet it is certain that he

* De relig. tom. 2. lib. 1. cap. 10. num. 6.

† Tom. 18. ad ann. 1498. no. 10.

as well as two more of his companions were delivered over to the secular power, strangled, and afterwards burnt in the city of Florence, in the year 1498. This was done after process issued against them by the Father General, the Master of the Order of Preachers, and by Bishop Romolino, afterwards Cardinal Surrentinus, the judges delegated by Pope Alexander VI. to inquire into the matter. And although it was by no means established by this process, that Savonarola had procured the sacramental confessions of their penitents to be revealed to him by his companions, or that he had lived in an impure manner, as many, both after and before his death, ventured to assert, yet it was proved by sufficient evidence, as well as by the confession of the accused, that he had refused to obey the commands of the Supreme Pontiff, that he had often harangued the people from the pulpit against the vices of the Roman court, and had said that he was a prophet sent by God, besides having done many other things, which may be seen in Raynaldus* and Spondanus.†

18. A great deal was said by the postulators, to show that the fact had not been clearly proved that the servant of God had offered prayers to Brother Jerome Savonarola, then dead. And besides this, omitting the mention of all that had been written to prove his innocence, they went on to say that during his lifetime he had obtained a great reputation for sanctity, as is

* Annal. ad an. 1497. n. 17. 1498. n. 10.

† Contin. Annal. Baron. ad an. 1498. nn. 7, 8.

witnessed by Philip Commynes* in his Memoirs. This is discussed at greater length by Gotofredus, in his observations on that passage; by Francis Guicciardini, in his History of Italy; by Scipio Ammirato, in his History of Florence; by Antonio Maria Gratian, in his book on the misfortunes of illustrious persons; by John Fischer, Cardinal, and Bishop of Rochester; by Timothy Bottini of Perugia, in his Life of Savonarola; by Sixtus Senensis, in his *Bibliotheca*; and, lastly, by Raynaldus and Spondanus, in the places already cited. We pass over for the present the letter of S. Francis de Paula—concerning which see the observation of John Quetif, Dominican, in the additions to the Life of Savonarola—formerly preserved in the sacristy of the church of S. Cecilia, and now in the Chigi Library, but which is considered spurious by Papebroch, and vindicated as genuine by the then learned Bishop of Ravello and La Scala, Joseph Maria Perimezzi.† They urged, moreover, that Savonarola had died in the communion of the holy Roman Church, that both he and his companions had cleansed their consciences by a most humble confession, that they had received the Eucharist, and accepted with the greatest thankfulness a plenary indulgence, in articulo mortis, which had been offered them by the Supreme Pontiff. All this is declared by John Picus, Timothy Bottoni, Jacob Nardi, and Bzovius. Upon these and other grounds, they drew the conclusion, that the servant of God might without

* Lib. 8. c. 2.

† Dissert. 10. ad vitam. S. Francis de Paula.

sin have made private prayers to Savonarola. For it is sufficient for the matter which was then in hand—namely, that the servant of God might be freed from the imputation of sin—that the person who privately worships and venerates any one who is dead, and whom he thinks to be interceding with God for him, should have at least a highly probable opinion of his salvation, according to the well-argued opinion of Suarez.*

19. The same postulators added that many other discreet and holy men had done the same thing as the servant of God here spoken of. Bzovius tells us, that according to the testimony of approved persons, St. Philip Neri kept in a part of his chamber, set apart for sacred purposes, an image of Savonarola, with the head surrounded with rays. It is also said of the same saint, that a very grave controversy having arisen in the time of Pope Paul IV. concerning the doctrine and writings of Savonarola, and that the same dispute having been carried on in the time of Pope Pius IV. with a good deal of heat, he offered prayers to God that the works might not be prohibited, and that the doctrine contained in them might stand unshaken. And that God revealing it to him, he knew of the victory that was gained before the news of it was brought to him, upon which he exclaimed, “Good news, we have conquered, my brethren. Let us all return thanks to the Most High. Our adversaries have hurled their darts in vain against Jerome and his doctrine.

* De relig. tom. 2. lib. 1. cap. 10. sub. num. 24.

It stands unshaken, and is approved by the judgment of our most holy Lord the Pope." Thus we read in his Life by Father Galloni. And although the fact is narrated without the name of Jerome being mentioned, yet that the revelation was actually made on the occasion of the discussion respecting Savonarola, and the victory gained therein being reported to him, is borne witness to by the writer, who enlarges the Life of the Saint written by Picus, as well as by some witnesses who are mentioned in the process of his canonization.

20. The majority of those who gave their suffrages, and almost the whole of them, acknowledged the force of the answer. As, however, some, carried away by the heat of disputation, had begun to speak by the way of the virtues of Savonarola, as shown in his life and at the close of it, as well as of the death to which he and his companions had without just cause been condemned; although this argument of his having been put to death without just and sufficient cause was not only without foundation, but could have been of little or no service in vindicating the servant of God—for all that was, or could be, required for this, was, that Savonarola had lived piously, that he had at death given indubitable signs of penitence, that he had accepted death with that humility that was befitting a Christian, and that before and after his death the opinion of his sanctity had gained ground—this, we say, having been referred to Pope Benedict XIII. of happy memory,

his Holiness was pleased, after he had with the greatest care and wisdom considered everything, and had attentively read what had been said on either side—all which had been faithfully taken down in brief by me as Promoter of the Faith—in order to prevent the old question respecting the justice or injustice of Savonarola's condemnation being once more revived, to issue a decree, imposing silence respecting the prayer of the servant of God to Savonarola, so that nothing should be inferred from it, either for or against her cause, and ordering them to proceed to what came next. And this decree was confirmed by Pope Clement XII. of happy memory.

21. Having finished the account of the question discussed in the Congregation of Sacred Rites, return we now to our subject. Next, then, to private vocal prayer comes public and common prayer, of which S. Thomas says,* “Common prayer is that which is offered to God in the person of all His faithful people by the ministers of the Church, and it is fit, therefore, that this sort of prayer should be known to the people for whom it is offered, and this could not be unless it were vocal. It is, therefore, most reasonably ordained, that the Church's ministers should recite these prayers with a loud voice, that they may come to the knowledge of all.” It is quite plain respecting it, that the precept is binding on some persons, as may be evidently gathered from the obligation laid, for instance, on clerics and professed religious to recite the

* 2. 2. quæst. 83, art. 12.

divine office. There is nothing, however, which it seems necessary to say in connexion with our present subject, respecting this kind of common, public, and vocal prayer; for what has just been said of private vocal prayer, may very fitly be applied to it. Pope Clement V., in his Bull of canonization of S. Peter de Morono, has thus spoken of the fervour and excellence of his public and common vocal prayer: "This blessed man, having mortified and subdued by the spirit all the desires of the flesh, being entirely devoted to God, kept his mind continually elevated to God in prayer. At midnight he rose to matins, and having finished these, he read the Psalter with the Litanies and a great many collects, crucifying his flesh with its lusts and affections, by frequent genuflexions and severe disciplines. At day-break he celebrated mass, and then again betook himself with great devotion to his Psalter, nor did he cease from prayer till the third hour." The same may be read in the Bull of canonization of S. Lewis, Bishop of Thoulouse. So, too, S. Bonaventure speaks in the Legend of S. Francis: * "The holy man was accustomed to render to God his daily task of the canonical hours, with a scrupulous devotion almost amounting to fear. For although he suffered from weakness in his eyes, his stomach, his spleen, and his liver, yet he would not even lean against the wall while he recited them; but always stood upright and without his cowl in performing this duty, nor would he suffer his eyes to wander or use any abbreviation."

* Opp. tom. 7. cap. 10. p. 313.

CHAPTER VI.

OF MENTAL PRAYER ; OF THE THREE SORTS OF LIFE, ACTIVE, CONTEMPLATIVE, AND MIXED ; OF THE STATE OF THOSE WHO ARE BEGINNING, OF THOSE WHO ARE MAKING PROGRESS, AND THE PERFECT ; AND OF SOME OTHER THINGS THAT RELATE TO VOCAL AND MENTAL PRAYER.

1. ALTHOUGH something has already been said in the foregoing chapter respecting mental prayer, meditation, and contemplation, yet there are some other things which ought to be added concerning mental prayer in particular, and what is connected with it, so far as it has reference to causes of beatification and canonization.

2. Mental prayer is more excellent than vocal prayer. Hence, S. Thomas says,* “The more closely a man unites his own soul or that of another to God, so much the more pleasing is his sacrifice to God. From this cause it is that it is more acceptable to God, that a man should apply himself to contemplation than to action.” And so David teaches us, Ps. cxviii. 34, “Give me understanding, and I will search Thy law ; and I will keep it with my whole heart ;” and verse 18, “Open Thou my eyes, and I will consider the wondrous things of Thy law ;” Ps. lxii. 7, “I will meditate on Thee in the morning ;”

* 2. 2. qu. 182. ar. 2.

Ps. lxxvi. 13, "I will meditate on all Thy works ;" and Ps. cxviii. 117, "I will meditate always on Thy justifications." It has been said above, that it is necessary for all to pray to God, and this is confirmed by the words of Holy Scripture. In Eccli. xviii. 22, we read, "Let nothing hinder thee from praying always ;" and in S. Luke, xviii. 1, "We ought always to pray, and not to faint." Respecting this necessity of praying, S. John Chrysostom* speaks thus: "He who does not pray to God, and desire continually to enjoy discourse with God, is dead, and wants life and sense." And further on he adds this: "It must, I think, be plain to all, that it is altogether impossible to lead a life of virtue without prayer." It was also mentioned above, that theologians differed in their opinions as to whether there is any precept for private vocal prayer. There is a similar question among them as to mental prayer, that is to say, meditation or contemplation. To suggest something on which question I should say, that contemplation and meditation are not necessary to eternal salvation, simply speaking ; for our Saviour being asked, "What must I do to possess eternal life?" answered, "Keep the commandments ;" and when the speaker asked Him again which were the commandments, He replied to him by enumerating the commandments of the second table only, for He was speaking to a Jew, who already believed in one God, and kept holy the Sabbath. Our Saviour again being questioned by the lawyer, which

* Opp. tom. 2. hom. 1. de precatone, p. 780.

was the great commandment in the law, said, "Thou shalt love the Lord thy God with thy whole heart, and thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets." And upon his replying, "All these things have I kept from my youth; what is yet wanting to me?" our Lord added, "If thou wilt be perfect, go sell what thou hast and give to the poor." This is explained at length by Suarez,* and Theophilus Raynaud† also. And so we find in Hurtado,‡ that the note of temerity is affixed to the proposition, that no one can be saved who does not give up some time every day to mental prayer.

3. We should say, moreover, that there was no universal precept of mental prayer, so that to speak generally, every one may adequately fulfil the divine and natural precept of prayer to God, by praying either mentally or vocally. The whole matter is minutely discussed by Father Sebastian§ of the Conception, a Discalced Carmelite, of the Spanish Congregation. From this rule, however, those are excepted who are bound to this exercise by some grave particular precept, either from a special vow which they have made, or by the religious institute to which they have given themselves up. As, however, these same theologians often speak of another sort of necessity, which they call "secundum quid," or, relative necessity, and as a

* Tom. 2. de relig. lib. 2. c. 4. † Heteroclit. Spiritual. p. 158.

‡ In tr. de vero Martyrio digression, 4. de Choro. Ecclesiastico. § 2. p. 304.

§ Theolog. Mystico-Scholast. tom. 2. disp. 2. q. 3.

thing which is said to be necessary, "*secundum quid*," is not absolutely requisite in order to its obtaining its effects, but by way of obtaining it better and more easily; if we speak of this sort of necessity, we shall have to confess that contemplation and meditation are necessary, and are contained implicitly under what is, to say the least of it, a counsel. It is quite certain that a counsel is given us to acquire perfection. "Be ye, therefore, perfect," says our Lord, "as your heavenly Father is perfect. And S. Paul, in his epistle to the Corinthians, xii. 31, says, "Be zealous for the better gifts;" and in the Apocalypse, xxii. 11, we read, "He that is just, let him be justified still; and he that is holy, let him be sanctified still." Now, if a counsel of acquiring perfection is given us, a counsel of meditating and contemplating is by consequence given us implicitly, though it is one which chiefly regards religious, as Hurtado (*loc. cit.*) also confesses. "It is true," he says, "that religious, although there is no divine precept of mental prayer, or meditation, with respect to them, are bound to it by greater obligations by reason of their state, inasmuch as it is one of perfect charity, and fervour, and spiritual sweetness, and readiness for all good works, and especially for such as belong to the Divine worship and to piety."

4. In order that this may be the more easily explained, one or two things must be premised. First, that there are three sorts of life, the active, the contemplative, and the mixed; that the contemplative life is preferable to the active, and

that the mixed is more perfect than both. Now that there are these three sorts of life, the active, the contemplative, and the mixed, is evident. For those among the faithful who give themselves up to the continual, or at least, very frequent practice of spiritual and corporal works of mercy, and to the constant exercise of virtue, both towards God and their neighbour, whether they are works of precept or of counsel, are said to live the active life. Hence, an uncertain author, in a treatise "On the way of living well,"* says, "There is the greatest difference, beloved sister, between the active and the contemplative life. The active life is to give bread to the hungry, to teach thy neighbour the word of wisdom, to correct the wanderer, to bring back the proud into the path of humility, and those who are at enmity into the way of peace, to visit the sick, to bury the dead, to redeem the captives and prisoners, to dispense to each that which is best for him, to provide for the necessities of all." Those who give themselves up to the continual or very frequent consideration of God, and the things of God, and of everything that has been revealed to us; who are endowed with charity, together with a total renunciation of the world, with purity of heart, and complete subjugation of their passions, are said to live the life of contemplation, of which the same author goes on to speak as follows: "The contemplative life is to keep warm in our heart the love of God and

* Inter opera. S. Bernardi. vol. 2. cap. 53.

our neighbour, to rest from external action, and to desire the Creator alone ; and this in such a manner, that the soul is now no longer free to do anything, but despising all the cares of the world, burns with the desire of seeing the face of her Creator ; has learnt how to bear the burden of this corruptible flesh with pain and grief, and to desire most earnestly to take part in the hymns of praise which the choirs of angels sing ; to mingle among the citizens of heaven, and to rejoice in the gift of immortality in the presence of God." Lastly, those who go through all this, and who now exercise themselves in the active life, now in the contemplative, are said to live a mixed life. Concerning these the above writer speaks thus : "Some holy men there are who come forth from secret contemplation into active life, and then return again from active life to the hidden life of inward contemplation, so that when they have received the grace to advance the glory of God abroad, they return to praise God in retirement at home. And as God wills that contemplatives should sometimes come forth into active life, that they may profit others, so He sometimes wills that no one should disquiet them, but that they should rest in the secret joy of sweet contemplation." This it is which is said in the Canticle, "I adjure you, O daughters of Jerusalem, that you stir not up nor awake the soul that is given up to divine contemplation, that is occupied with prayers and devout lectures." We learn that the contemplative life is more perfect than the active from S. Gregory

on Ezekiel,* where with reference to those words of Christ, Luke, x. 42, "Mary has chosen the best part, which shall not be taken away from her," he says, "These two women, Martha and Mary, are very well made to signify the two kinds of life, inasmuch as the former was busily engaged in much serving, while the latter sat at our Lord's feet and listened to the words that proceeded out of His mouth. And when Martha complained, our Lord answers her, 'Mary hath chosen the best part, which shall not be taken away from her.' Nor does He say, 'Mary has chosen the good part,' but 'the best part,' that the part of Martha might be pointed at as good likewise." Many arguments are brought forward by S. Thomas,† to prove that a life of contemplation is the more perfect. It may, it would seem, be gathered from Holy Scriptures, that while Peter loved Christ more than the rest, yet that John was more beloved by Him. Accordingly, S. Augustine writes as follows:‡ "Who is there that is not moved to inquire respecting these two Apostles, Peter and John, why it is that our Lord loves John the more, when it was Peter that loved Him the more. For wherever John makes any mention of himself, in order that it may be secretly understood who is spoken of, he adds, 'Him whom Jesus loved,' as if He loved him alone, so that he might even be known by this sign from the rest, all of whom shared our Lord's

* Lib. 2. hom. 2. num. 9.

† 2. 2. qu. 182. art. 1. in corpore.

‡ Opp. tom. 3. in Joan. tr. 124. n. 4. col. 820.

love. What is it then that he intends to signify by this, but that he was more loved than the others?" S. Augustine himself answers the question; we find his answer expressed in S. Thomas* in a few words: "The active life, which is signified by Peter, loves God more than the contemplative life, which is signified by John. And this, because it feels the trials and pains of this life more, and more ardently desires to be delivered from them, and to enter into the presence of God. But God loves the contemplative life the most, because He preserves it the more, since it does not, as the active life, come to an end with the life of the body."

Lastly, it is easily proved that the mixed life of the active and contemplative together is more perfect than either. Since if each kind of life is good and perfect by itself, that which is made up of both will be more perfect. Moreover, Christ our Lord, who is our Master and Teacher, the example and prototype of all virtues, thought it meet to exercise Himself most perfectly in either kind of life. And the same thing was done by the Apostles, and occasionally by other Saints. Accordingly S. Augustine in his book *De Civitate Dei*, (lib. 19. c. 19,) says at the outset, "Now of these three kinds of life, the active, the inactive, and that which is made up of both, although a man may with a safe conscience lead his life in any one of the three and obtain everlasting rewards, yet there is a difference between that which a man holds through the

* 1. part. qu. 20. art. 4.

love of the truth, and, on the other hand, that which he bestows in offices of charity. Nor ought any one to be so inactive as not during this time of freedom from worldly cares, to think of his neighbour's good, as neither ought he to be so much taken up with active business, that he has no time to seek after the contemplation of God." After citing the words of the Apostle, "He that desires the office of a bishop desireth a good work," he shows at some length, that a bishop, who is in a condition to follow up perfection, ought, as circumstances call for it, to lead at one time an active, and at another a contemplative life, in short, a mixed life. In the Bull of the canonization of S. Cajetan, we read as follows of this mixed kind of life: "He was so given to exercises of devotion, that whatever time he could find to spare from his domestic affairs and the salvation of souls, he gave up entirely to prayer and meditation; he anticipated his morning prayers, and prolonged them in the evening to a very late hour; he continued with his mind elevated to God, in fixed attention before the high altar." There is a poem by S. Gregory Nazianzen on his own life, which Daniel Cardon has rewritten in prose, and which is to be found in the Bollandists.* In this it is set forth, how when he was deliberating on his course of life, and had thought much on the advantages of an active life, and much on those of the contemplative, he at last chose a mixed one. "When," he says, "I had thought

* Tom. 2. ad. diem. 9. Mai.

over these things a good deal with myself, I at length determined to keep the middle path, between the life of solitaries and those given up to action, that so I might reap the benefits which the one obtain from contemplation, and the other from action."

5. The second thing to be premised is, that in theologians who treat of prayer, we often find mention made of those who are in the state of beginners, of others who are in the state of making progress, and of others who are in the state of perfection. We also find mention of a threefold way, the purgative way, as they call it, the illuminative way, and the unitive way. Accordingly, among other propositions of Michael de Molinos condemned by Innocent XI., the twenty-sixth is the following: "Those three kinds of way, the purgative, illuminative, and unitive, are the greatest absurdity in mystical theology." Those are in the state of beginners who have obtained justification, but have not their passions in such a state of subjugation that they can easily overcome temptations, so that in order to preserve and exercise charity and the other virtues which are essential to it, they have to keep up a continual warfare within themselves; and to this state belongs the purgative way, which of itself tends to dispose the soul for justification as regards past sins, to lead her to make satisfaction for them, and to preserve her from them for the time to come. Those are in the state of progress who have their passions reduced to a greater degree of modera-

tion, so that they easily keep themselves from mortal sin, but do not so easily avoid venial sins. And this happens because they take great pleasure in temporal things, their minds are disturbed by various phantasies, and their hearts with numberless desires. To these belongs the illuminative way, leading them as it does to make proficiency in virtue, and to a more complete subjugation of their passions, giving them a facility not only in avoiding great sins, but also in lessening the number of smaller ones, as well as in practising the moral virtues. They, lastly, are in the state of the perfect, who have their mind so drawn away from all temporal things, that they enjoy great peace, and are neither agitated by various desires, nor moved by any great extent of passion, but have their mind chiefly fixed on God, and their attention turned either always, or very frequently, to Him. To these belongs the unitive way, which is chiefly employed in union with God by love, by the actual experience and exercise of it. Suarez* explains these things at length, and they are clearly derived from the doctrine of S. Thomas, who says,† “The first duty which is incumbent on man is, to give up sin and resist concupiscence, which are opposed to charity; this belongs to beginners, in whose hearts charity is to be nursed and cherished lest it be corrupted. The second duty of man is, to apply his energies chiefly to advance in virtue; this belongs to those who

* Tom. 2. de relig. lib. 2. de Oratione, c. 11. n. 3.

† 2. 2, qu. 24. art. 9.

are making progress, and who are principally concerned that charity may be increased and strengthened in them. The third endeavour and pursuit of man should be, to rest in God and enjoy Him ; and this belongs to the perfect, who desire to be dissolved and to be with Christ ;” which the holy doctor repeats again.

6. The third thing to be premised is, that a certain union with God may be obtained by meditation, one that is suitable to the quality and condition of the person meditating. If a man often thinks of God, and makes acts of love to Him, he may acquire a habit of meditating, of thinking of God and of loving Him, so as to think of Him and to love Him easily, readily, and without intermission, and so obtain a union with God, agreeably to what we read in the Gospel of S. John, (xiv. 23,) “If any one love Me, he will keep My word, and My Father will love him, and We will come to him, and will make our abode with him.” By contemplation, however, the perfect contemplative attains to a union with God so perfect, that a more perfect one cannot be supposed in this world. This union is called mystical, that is to say, secret, most excellent, and supernatural. It is of this S. Gregory Nazianzen speaks in his eleventh Oration, where he illustrates it by various examples. “As,” he says, “a little drop of water poured into a great deal of wine, seems to fall away altogether from its own nature, since it assumes the colour and taste of wine, and as iron heated in the fire and made

red hot loses its own form and character, and as, again, the air which is irradiated with the light of the sun seems not merely illuminated, but turned into light itself, so it must needs be, that then—that is, when the soul is closely united to God—all human affection must, in some ineffable manner, have faded away in the Saints, and their will entirely transformed into that of God.” This perfect mystical union is properly found in the perfect contemplative, who having been long exercised in the purgative and illuminative, or, which is the same thing, the meditative and contemplative life, has, by the special favour of God, been raised to the life of infused contemplation. This union makes the soul one with God by the unity of spirit, according to what the Apostle says,* “He who adheres to a harlot is made one body, but he who adheres to the Lord is one spirit.”

On the part of the soul, the moral and proximate causes of this union are two, namely, perfect contemplation, and perfect charity or love of God. So teaches S. Thomas,† “Our union with God is by working; it results, that is to say, from our knowing God and loving Him;” and in another place, “The union of the soul with God by fruition, consists in the operations of the intellect and the will.” On the part of God, however, the proximate cause of union is an influx into the soul that contemplates Him, by which He shows Himself to her in a special way in the midst of darkness by the gift of the Holy Spirit;

* 1 Corinth. vi. 16.

† In 3. part. quæst. 6. art. 6.

enlightening the intellect to know Him in a higher way, inflaming the will to love Him more ardently, and at the same time Himself loving that soul. Of this sublime union we read as follows in the Bull of Canonization of S. Rose of Lima: "At the twelfth year of her age she was exalted to that high degree of contemplation, which in mystical theology is called unitive. In the midst of her manual labours she kept the eye of her soul steadfastly fixed on God, so that neither when asleep nor awake was the presence of her heavenly Spouse out of her sight. And this filled the interior powers of her mind with such sweetness, that while she held converse with her Maker within, she gave her attention to other things which were necessary without.

7. The fourth thing necessary to be premised, is, that there is a twofold kind of contemplation, namely, acquired and infused. Infused contemplation is called mystical theology, the espousal of the soul with God, the loving embrace of God, the entrance of the soul into the Divine darkness, silence, and rest, the melting of the soul, annihilation, and the experimental knowledge of God, received from God by the embrace of unitive love. Infused and supernatural contemplation is defined, or rather described, in the following words: "A simple intellectual gazing at, together with a delicious love of Divine things, and whatsoever is revealed; proceeding from God's moving the understanding, in an especial manner to gaze at, and the will to love the things revealed, and adding such

acts by the gifts of the Holy Spirit, understanding and wisdom, together with a greatly enlightened intellect and an inflamed will." For the gifts of understanding and wisdom are gifts of the Holy Spirit, of which the first consists in a certain light by which the intellect, when endowed with faith, understands the things that are revealed by God so clearly as to gaze at them without obscurity; while the other, that of wisdom, consists in a certain infused quality, by which the soul beholding the revealed object, perceives a most sweet and delicious taste in the knowledge of that truth. Such is the doctrine of S. Thomas,* who says of the gift of understanding, "That it is the property of understanding to know the supernatural things that lie hid in what is revealed, as it is the property of the human understanding to know the nature of the substance by the accidents, the meaning by the words, and the truth which is shadowed forth in figures and similitudes." And speaking of the gift of wisdom, he says, "It is fitly called wisdom, as if it were the knowledge of the wise," according to what is written in Ecclesiasticus, vi. 23, "The wisdom of doctrine is according to her name." Both of these then come into this contemplation, and cause the object revealed by God to be more clearly known and more sweetly and ardently loved.

Theologians teach that acquired and infused contemplation are alike in many respects, and that in many respects they differ. They are

* 2. 2. quæst. 8. art. 1.

alike in certain dispositions to be found in those who possess them; inasmuch as contemplatives of both sorts must be persons well exercised in the moral virtues and the purgative way. In both are required purity of heart, or a state of grace, impulses of charity and the help of God, efficaciously calling and aiding them. They differ, inasmuch as infused contemplation, properly speaking, requires many more dispositions in him who contemplates than that which is acquired. It requires that he should not only have passed through the way of purgation, but moreover have exercised himself a long time in it, and have subjected the senses to reason by the exercise of all the moral virtues. Whereas too, in acquired contemplation, a man after a good deal of labour and difficulty by previous reading or contemplation, draws himself away from other things in meditation, in order that he may gaze upon and love that which is revealed; but in infused contemplation, on the other hand, after reading, or thinking of, or meditating upon, some object of revelation without any labour or trouble on his part, a man throws off all thought of other things, and is raised by God to the sight, love, and desire of the object revealed. Besides, by acquired contemplation other objects are not known beyond those which were before believed by faith; but by that which is infused, God not only shows those things which were already believed, but either shows them with new circumstances and perfection, or reveals new objects, by infusing in the mind their new forms

and appearances (species.) Further also, while ecstasy or a perfect alienation of the senses seldom happens in acquired contemplation, it frequently takes place in infused, and after an act of acquired contemplation a man may remember the things which he contemplated, and give an account of them to others; but after an act of infused contemplation, he who has had it seldom remembers what he has seen, as is borne witness to by the Blessed Angela de Fulgineo, S. Theresa, S. Peter of Alcantara, and S. John of the Cross. Lastly, the forementioned theologians teach, that infused contemplation is granted sometimes to the perfect, sometimes to those who are not perfect. For it is granted occasionally to beginners, and to those who are making progress, who are neither of them in a state of perfection. Hence, S. Gregory* says, "The grace of contemplation is not one which is given to the highest and not to the lower ones. But oftentimes those who are the greatest and those who are the least receive it, oftener those who are in retirement, sometimes even those who are married. If, then, there is no rank or condition of the faithful, from which the grace of contemplation is excluded, whosoever keeps his heart within him may also be enlightened with the light of contemplation." And a little after: "Let no one glory in this grace, as if he possessed some singular privilege. Let no one think that he has a private gift of the true light, for it is often the case that in that which he thinks he has the

* Lib. 2. hom. 5. in Ezekiel, n. 19.

chief share of, another is richer than he, and one, too, of whom he thought within himself that there was no good in."

8. All this has been taken out of the oft-cited work of Cardinal de Lauræa, and indeed we have not found any one who has explained the subject of prayer more clearly, more minutely, and more safely. It is given here, not with the design of professedly treating of prayer, nor with the intention of treating professedly of contemplatives, nor, lastly, with that of determining that they alone are to be numbered among the Saints and the blessed; and this because we have already set down some things above respecting the perfection of the active life, and also because we know that many have been enrolled in the catalogue of the Saints and the blessed, who never were contemplatives, as has been remarked by Cardinal de Lauræa:* "Although, according to the words of our Saviour, the contemplative life is the best, and therefore more perfect than the active life, yet it does not follow from this that Christian perfection consists in it alone. For but very few have time for contemplation, as it is notorious, especially for infused contemplation, but a great many have time for meditation. And yet we find a great many perfect persons canonized, although in their processes there is no mention made of infused contemplation, while proof is always required of their other virtues in an heroic degree, as well as of their miracles." But we have taken all

* De Oratione opusc. 7. cap. 2.

this from him and transcribed it here, in order that the consultors of the Congregation of Sacred Rites may be able to have before them some compendium relative to meditation and contemplation, when a question arises concerning them in the causes of the servants of God, who have been contemplatives, or indeed of those who have not been contemplatives, since to contemplate, only implies the act, while to be a contemplative, denotes a state and habit, according to S. Thomas.* “Although all,” he says, “may ordinarily be called religious who worship God, yet they are called so more especially, who keeping themselves away from all worldly business, give up their whole life to the service of God. And so they are called contemplatives, not merely who contemplate, but who dedicate their whole life to contemplation.”

9. The examination of confessors and spiritual directors, which we have elsewhere commended, will be of the greatest service in causes of this sort, in order to determine whether the servants of God have given themselves to meditation and contemplation; of what character their meditations and contemplations have been; what fruit they have derived from them; whether in the course of them they have had visions and revelations, and if so, of what sort. Of these, however, we will treat in their proper place. This information may likewise be obtained from the writings of the servants of God themselves, if by the command of their superiors they have

* 2. 2. quæst. 81. art. 1.

committed to paper what refers to their meditations, contemplations, visions, and revelations. From all these it may be discovered whether they have been assiduous in meditating and contemplating, how they have behaved themselves in distractions and aridities, of which we shall speak hereafter, such being very common to contemplatives. The following passage is taken from the second Report of the Auditors of the Rota respecting the virtues of S. Theresa. "If, then, we wish to inquire of witnesses who may be depended on, we have the testimony of the blessed woman herself, in what she has left written in her books respecting her own prayer and divine contemplation. The frequent abstractions of her mind, her profoundest repose, her closest union with God, the ecstasies which she so often fell into, the wounds of her interior charity, the violent impetuosity of her love, her sweet colloquies with God, and the most tender language with which her writings are filled, prove beyond doubt the sublimity of her angelic prayer, and the perfect skill and knowledge which was infused into her from above, for the instruction of others. We have likewise other most unexceptionable witnesses, well furnished with evidence on the matter during different periods; men of gravity, of learning, of spirituality and devotion, most of whom were the confessors of the blessed woman, and among them not a few Bishops of the highest character, whom we have mentioned more than once in this relation, and who make very striking and copious depositions

on the matter. For to these she was always careful, for the greater security and better direction of her soul, to communicate most faithfully her method of prayer, the effects and stages of it, the graces and favours of God to her, and the state to which she had arrived by means of prayer. And after testing the spirit and doctrine of the books of this great and noble virgin, they all affirm that she is deservedly considered as the mistress of spiritual doctrine given by God to His Church."

Should these proofs fail or be insufficient, when the matter must be decided by external proofs, the first will be from ecstasies and trances if there have been any; of these we shall speak in another place. S. Bonaventure tells us, in the Legend of S. Francis, "That he was often held in such an ecstasy of contemplation as to be carried out of himself, and being sensible of something beyond the reach of sense, he was quite ignorant of what was going on about him. For passing once through the fortress of the Holy Sepulchre, a very numerous garrison, and being carried on an ass by reason of his weakness, he met great crowds of people who rushed out to him from devotion. Though pulled and held back by them, and squeezed and handled in all sorts of ways, he seemed quite insensible to all, and his body, just as if it were lifeless, perceived nothing of what was done about him. Afterwards when he had passed the garrison and left the crowd behind, he arrived at a certain house of leprous people, upon which the heavenly

contemplative returned to himself, and inquired anxiously when they would come near to the fortress." Judgment may also be formed from the time during which the servant of God remained in prayer, either meditating or contemplating. Mental prayer, whether of meditation or contemplation, cannot continue long, considering the weakness of the present life. Hence we read in the Apocalypse, that "there was silence in heaven, as it were, for half an hour;" and S. Gregory on the passage says, "By heaven is meant the soul of the just, as the Lord says by the prophet, 'Heaven is my seat,' and again, 'the heavens show forth the glory of God.' When, therefore, there is the quiet of the contemplative life in the soul, there is said to be silence in heaven, because the tumult of earthly acts ceases in the thoughts, so that the mind applies her ear to interior secrets. But because this rest of the mind cannot be perfect in this life, it is not said that there was silence in heaven for a whole hour, but, as it were, for half an hour; and this expression, as it were, shows that not even that time was fully obtained, because by and by, when the mind begins to raise itself, and to be surrounded with the sight of inward repose, the tumult of thoughts rushes in upon it, it is first confounded and then blinded by the confusion." This, however, and similar passages, if taken in their proper sense, ought to be understood of acquired meditation and contemplation, which cannot be protracted except by the special favour of God. But infused contem-

plation not being liable to the impediments of earthly thoughts, remains as long as it is preserved by God, as Cardinal de Lauræa explains. Accordingly, in the Bull of canonization of S. Lewis Bertrand, we find, "That among those things by which he arrived at so great a pitch of perfection, the chief was, that he spent four whole hours daily in mental prayer, calling to mind with great fervour and joy of heart the mysteries of our Lord's passion. To these he added half an hour in the afternoon, for contemplating the joys of the most Blessed Virgin." In the Bull of canonization of S. Paschal Baylon, "He worships the whole night long without sleep, and though wearied, and well-nigh broken down by continual labours and afflictions, he returns not to his cell till after day-break, having spent the whole time in choir or in the church in the joys of meditation." In the Report of the cause of S. Francis Xavier,* we find the following passage: "From his assiduity and long continuance in prayer, it is plainly proved that he had an especial gift of it, for he was never so hard pressed with troubles, but that always and everywhere he was dwelling internally with himself and with God; there was no place, or time, or company unsuitable for this. From this, no occupations, no business, however arduous, called him away, or diverted his attention. He had, therefore, a certain time and a fixed hour every day for prayer and for meditation, which he never omitted,

* Tit. de. orandi, studio.

except when driven by extreme necessity. And he exacted most severely from those under him, that this rule which he observed so religiously himself, should be kept likewise by them, as may be seen by a letter contained in his Life. But if from any cause this stated time passed by, during some occupation which when once begun he could not break off, he made it good at some other time, and if he could not manage otherwise he took time from his sleep, and this too according to a certain set method and rule which he observed. Sometimes he would pass whole nights in prayer, or the greater part of them, and when he was able he betook himself to a church for this purpose." In the processes in the cause of S. Aloysius Gonzaga, we read that he continued whole nights in prayer, and in the Bull of canonization of S. Peter of Alcantara, we find the following said of him: "It would be sufficient testimony for any one to relate what that most holy virgin Theresa, the founder of the reformed Carmelites, said of this most holy man, namely, that during no moment of the night or day did Peter cease from praying; lest sleep should creep over him as he was praying, he used, when he was at length obliged to rest, to kneel down and lean his head against a piece of wood that was fixed in the wall. According to the testimony of the same Saint, we learn that his cell was not more than four feet and a half long, and so low that he was obliged to kneel down and to stoop his shoulders in order to stay in it."

10. Other external circumstances likewise seem worthy of the required consideration, such as if the face of the servant of God had been lighted up, as it were, with a flame, during the time of prayer. The venerable servant of God, Cardinal Bellarmine, who was called in as a witness in the cause of S. Aloysius Gonzaga, said of him, "I have often seen his countenance all on fire, and this I believe to have arisen from the fire of the love of God, which burned within his heart. This was the common opinion of his spiritual fathers, and this was the cause they assigned for this inflamed appearance." So again, if the mind of the servant of God has been so elevated in prayer as to continue in it during the middle of winter, without suffering thereby from the cold, which all others were suffering from. Father Jerome Platus, in the Life which he wrote of the same Aloysius Gonzaga, who was his penitent, relates of him that he was accustomed to rise by night to pray, with only a single linen garment on. And when he shivered all over with the cold, and his prayer was disturbed by this, "he attempted," he says, "to do what he also by the grace of God accomplished. For as if he thought it a disgraceful thing to yield to the body or the flesh in anything, he first endeavoured to force his mind to more fixed attention, and then, afterwards, when his poor little body grew more and more cold, and especially his feet, he continued nevertheless in prayer without any sense of the cold. And this

he did every night." Regard should be paid, both in mental and vocal prayer, to tears. In the Lives of the Fathers collected by Rosweyd* is that of Paul of Nazarbi, Abbot, of whom we read, "I do not remember to have seen any one so endowed with the grace of consolation and tears. Tears flowed continually from his eyes." In the Life of the Abbot Thallelæus, the Cilician, we are told that he passed sixty years in monastic life, during the whole of which time he never ceased to weep, saying continually, "This present time has been granted to us for penance, and truly if we neglect it, it will be required at our hands." In the Life of S. Lawrence Justinian, written by Bernard Justinian, and contained in the beginning of the Saint's works, we read this of his gift of tears: "He possessed the gift of tears in such a way as we suppose no one else has. After dinner, he would sit and talk sometimes familiarly on divine subjects, as was his wont. And turning with the greatest earnestness to those who were present, he would say, 'What shall I do, what shall I do, my brothers, when I am led before my Judge? What have I done? miserable wretch that I am, in what can I hope? I can do nothing but throw myself at the root of that most sacred Tree, and weep.' Having said this, he was completely dissolved into tears, which he poured forth abundantly; then standing up and seeing that we who were present were moved, and wondered at his tears, and fearing lest

* Lib. 10. c. 41. p. 867.

he might gain any human praise from them, 'You see,' he said, 'these tears; they were not the emotions of true devotion, from which I am the farthest possible removed, but of a sort of physical affection.' " In the Life of S. Thomas Aquinas in the Bollandists,* we read, "That when during Lent that verse was sung in Compline, 'Cast me not off in the time of old age, when my strength shall fail,' he frequently seemed to be in an ecstasy, and while he prayed tears flowed, which he seemed to draw forth from the eyes of his devout soul." And again a little after: "As often as he was going to dispute, to read, to write, or to dictate, he first betook himself to secret prayer, and with copious tears entreated the grace to discover the Divine secrets in truth. And by the merit of this prayer, he came forth ready furnished with answers on those points which he had before been doubtful about." We read too of S. Poppo the Abbot, in the Bollandists,† that "After a short time he obtained his desire, (namely, of the gift of tears,) and received from God so great a grace of compunction, that while he made a hundred genuflections a day, and gave up the night to prayer, he moistened the whole pavement with his tears. In celebrating Mass, likewise, he made his chasuble wet with his tears. At dinner he loved to feed on his reading more than on the meat set before him; and truly so plentiful were the tears which

* Mart. tom. 1. c. 6. n. 30. p. 669.

† Jan. 25. tom. 2. c. 14. n. 58. p. 650.

he was wont at this time to shed, that he might say with the Psalmist, 'My tears have been my bread day and night.'" S. Bonaventure relates of S. Francis, that he was accustomed to weep so much in his prayers, that his eyes grew dim, not with old age, but with tears. "The man of God remaining in solitude and peace filled the forest with his groans, bedewed the earth with his tears, beat his breast with his hands, and having found a more secret place, there held communion with his Lord." We have instances, likewise, in the Old and New Testaments. There is that of S. Mary Magdalen in the New, (S. Luke, vii. 38,) and in the Old that of David, who wept as he prayed. "I will water my couch with my tears." (Psalm vi.) And again, "Thou hast set my tears in thy sight." (Ps. lv.) When Bethulia was besieged, Judith exhorted the people to prayer and to tears. "Let us," she says, "ask the Lord with tears, that according to His will, so He would show His mercy to us;" (viii. 17.) In the great siege of Jerusalem, the prayer of Ezechias was heard when he prayed with tears and clothed in sackcloth. Lastly, S. Maximus of Turin* thus speaks of the tears of S. Peter: "Peter, without making any vocal prayer, broke forth into tears. For I find it narrated that he wept, but I find not that he said anything. And rightly, indeed, did Peter hold his peace and weep, for that which is wept for is not to be excused nor defended. Silent tears are, I say, prayers in

* Bibl. Patr. tom. 6. p. 23.

some sort; they ask not for pardon, yet they merit it; they do not plead the cause, yet they obtain mercy."

11. Ascetic writers treat of the gift of tears, and teach that weight is not to be given to the mere fact of tears, but to their end and object, and that two extremes are to be guarded against; one of vain-glory and complacency, lest the person who weeps should take any secret satisfaction in his tears; the other of pusillanimity and diffidence, lest perchance he should despair of his salvation or perfection if these fail. On this subject, the seventh chapter of Cardinal Bona's most valuable treatise on the discernment of spirits, should be read. The Abbot Blossius* says, that in the matter of tears due measure is to be observed, lest the spirit should be bowed down too much; but that there are some, who by the aid of the Holy Spirit are able to weep without ceasing. The bread of tears is good and sweet, yet some there are who depress the mind rather than refresh it with this bread. For they continue in tears so long, and are so agitated and depressed by them, that at last, through this exercise being overstrained, they break down both in body and spirit. Not, however, that we deny that by discretion and the assistance of the Holy Spirit many may continue weeping for a long time with great advantage. Stephen of Tournay† well advises, "that spontaneous tears in prayer should not

* Specul. Monach. divis. 5. n. 5.

† Ep. 176. Bibl. Patrum. tom. 25. p. 39.

be spontaneously rejected, lest they should have to be forced out unwillingly." He also directs that they should not be the object of attention to other people; "For if," he says, "tears are a spectacle to men, they become the objects of offence, if not of ridicule, to the angels." John Climacus* treats the subject at length, and Theophilus Raynaud† has collected together much matter on the subject of tears. From these things, and from others which may be found in the writers whom we have cited, it will be easy to see that it is not an affected or procured flow of tears, which is an external sign and proof, not of every kind, but of the most excellent kind of mental or vocal prayer. Accordingly, S. Lawrence Justinian‡ writes as follows: "Following up these and similar means with redoubled vigour," (he is speaking of the soul closely united to God,) "it is rich in the tears of charity, because it is not able to be where it knows that He is whom it loves. It sends forth to Him sighs and groans, witnesses of its love, and these are the spiritual exercises of the soul espoused to God, when it feels itself touched with the remembrance of the love of the Word towards it." See on this subject "The Spiritual Guide," by the venerable servant of God, Lewis a Ponte, of the Society of Jesus, the process for whose beatification is already begun. That work has been translated into Italian from the Spanish, and enriched with various quotations from the

* Scal. Parad. gr. 7.

† Heteroclit. Spiritual. tom. 15. p. 151.

‡ De casto connubio Verbi et animæ, page 280.

Holy Scriptures, by the pious prelate Alexander Sperelli.

12. Lastly, sometimes God Himself, Who is wonderful in His Saints, has deigned to show by some supernatural signs how pleasing to Him are the prayers of His Saints; as, for example, by a brightness in the countenance and other signs of the same sort, which, as belonging to miracles, will be treated of in their proper place. We read of S. Philip Neri, that "while celebrating mass his countenance seemed to send forth wonderful rays of light from all sides;" of S. Martin, Bishop, that "when he offered up the Sacrament a globe of fire was seen on his head;" of the Blessed Ambrose Sansedonius we read, that "he celebrated the sacrifice of the mass with so much emotion and such violent agitation of mind, that all his limbs trembled." In the process of the cause of S. Rose of Lima, the witnesses gave evidence that they had more than once "seen her countenance on fire, and, as it were, throwing out flames of light; and this to such a degree that the priest who was administering the sacred host, and the server who held out the lavatory after the usual manner, were obliged to withdraw their hands, from the unwonted heat which issued forth from her face." And here it is in point to relate two supernatural signs; one taken out of the acts of the canonization of S. Theresa, in the second Report of the Rota, respecting her virtues: "This too was another wonderful effect of her prayer, that the face of the Blessed Theresa, when she was engaged in

prayer, often became resplendant from her converse with God, as we read of Moses: this is deposed in the first part of the inquiry made at Toledo. Two other witnesses say, that on a certain day they saw the face of the blessed woman emitting a sort of splendour from her face as bright as that of the sun. There were also confessors of the beatified saint who saw her face shine when they administered the Eucharist to her. Another of the witnesses deposed that one night he saw her face shining; that light went out from it, like golden rays; that this lasted for an hour; and that when it ceased, he saw that she was in the dark. There are other witnesses on the subject of her appearance, who say, that when the Blessed Theresa was writing her books, her face shone. In the compulsory process at Avila, a witness affirms that he saw the face of the saint so shine as to illumine the whole chapter when she was giving a spiritual exhortation to her nuns." The other instance is from the acts in the cause of S. Philip Neri, before mentioned, out of a work of Angelus Victorius, published at Rome in 1613, in which that celebrated physician proves that the affections to be presently mentioned were above nature. His words are these: "The Blessed Philip Neri, a Florentine and Founder of the Congregation of the Roman Oratory, was from his childhood of a good and healthful habit of body; in his old age he was slender, but without disease; at every period of life he was very moderate with regard to food; in countenance he was cheerful, pleasant

in conversation, and very earnest in following up the study of theology. When he was about thirty years of age, and was filled with a vehement desire after Christian perfection, he used frequently and earnestly to invoke the Holy Spirit that He would vouchsafe to replenish his mind with all His gifts. At the time, then, that he continued earnest in prayer, begging of God that He would listen to his prayers, he was inflamed with so violent and overflowing a love of God, that, feeling that he was quite unable to bear it for a continuance, he was obliged to throw himself on the ground and lay bare his breast, as if to seek for a remedy and refreshment from the excessive heat he felt. Immediately after he was raised up with a feeling of excessive joy and exultation, and felt, but without any pain, something of the bigness of a hen's egg in his breast at the left side, which was manifest to all from that time forth, and could not have happened from chance, or a blow, or from any external violence. After this, if at any time he contemplated divine things, or a thought or a word brought them to his remembrance, it was observed that his heart began to grow hot, to jump, and to palpitate, sometimes with greater, sometimes with less violence, while his breast, and occasionally his whole body, would be shaken and grow warm. He was accustomed to subdue the violence of the heat and the palpitation by voluntarily distracting his mind and turning his attention to earthly things. Sometimes he would alleviate the heat by admitting the cool air to

his breast, sometimes by taking a little cold water to it. And in this way he continued till his eightieth year, which was that of his death. All these particulars of the affection I have myself often heard by inquiries from the blessed old man himself, who modestly related them to me as there was a suitable or necessary occasion for doing so, when he was attacked by any disease. The blessed father also gave the same account to Cardinal Frederic Borromeo, who asked him about it, as Galloni bears witness in his Life of him, and as I have myself heard from the Cardinal. After the holy man calmly and almost without pain gave up his soul to God, on the eighth of the calends of June, on the festival of Corpus Christi, at the sixth hour of the night, on the following night the body was dissected in the presence of many eminent persons, for the sake of inspecting it, and inquiring into the causes of the above-named affections, and the following appearances were observed by them, as well as by myself. First, in the anterior part of the thorax, where the swelling that I have spoken of was manifest to all, the two upper of what are called the false ribs, that is to say, the fourth and fifth, were found altogether broken, and the parts so entirely divided that they stood quite separate from one another. What is the more wonderful is, that in so great an interval of time they had not become joined together in any way, as generally happens in such cases, but continued separate and raised up, so that externally they caused the swelling that we have spoken of, while internally

they left the chest enlarged. What we saw being strange and beyond explanation, we were moved with the greatest anxiety to make further researches, and so proceeded eagerly to the heart, which this unusual fracture seemed to point to. This we found larger than ordinary, and in the density and contexture harder and more solid than it is generally found. The pericardium, or case that contains the heart, was without water, which is generally found there. The arterial vein was double the usual size, and harder; the lungs but a little different from their natural state; the liver unchanged. As to the other parts lower down, we intentionally omitted them, not only from the respect due to so great a man, but likewise because there had been no sign of any sort of affection in these, as was also the case with the head, which for this reason we left entire. This is the account which I wrote down faithfully, and such was what I and the others observed with great attention, when the body was dissected in the church of S. Mary of Vallicella, at the third hour of the night on the seventh of the calends of June, 1595."

CHAPTER VII.

OF THE FREQUENTATION OF THE SACRAMENTS OF THE EUCHARIST AND OF Penance, REQUIRED IN THE SERVANTS OF GOD TO BE CANONIZED OR BEATIFIED.

1. WITH prayer is naturally connected the frequenting of the Sacraments, especially those of Penance and the Eucharist. For the use of these Sacraments is the note of internal sweetness and delight, and from the use of these consequently arises the virtue of religion in an heroic degree. Scacchus* has collected a great many observations on this subject. First, that the greatest proof of sanctity is taken from the frequent use of the Sacrament of Penance, provided that this frequent use is not a mere ceremony, and does not proceed from mere custom, though the servants of God have only been guilty of venial sins. Secondly, that partaking frequently of the holy Eucharist is to be commended in a person to be canonized, and that in a servant of God who is a priest or a bishop the frequent and almost daily celebration of mass is not to be commended only, but to be required for canonization. For, as he says, p. 328, "As the faithful think it necessary to supply food to the body every day, so the care of supporting and nourishing the soul every day with this Sacrament is not to be neglected by

* De not. et sign. Sanct. §. 5. c. 3.

the servants and handmaids of God, but is most carefully to be attended to. And this Sacrament is most eagerly to be sought after, in the case of a laic who is a servant of God, by receiving it frequently, or if he be a priest, by the frequent or daily oblation of the sacrifice at the altar. For whether it is a bishop or a simple priest whose acts are examined, in either case the oblation of the daily sacrifice is to be commended; nor only to be commended, but it is to be required of necessity in those servants of God whose habits of religious devotion are inquired into in order to their canonization or beatification." Lastly, Scacchus adds, that this note of sanctity, taken from the frequent partaking of the Holy Eucharist or the daily celebration of mass, ought to have its due weight, provided it is joined with fitting circumstances, that is to say, with devotion and preparation before communicating or celebrating.

2. What Scacchus says is confirmed by the Bulls of canonization. In that of Boniface IX. for the canonization of S. Bridget, we have the following respecting her frequent use of the Sacrament of Penance: "During her husband's lifetime she was accustomed to make her confession every Friday, but after his decease she made it her study to renew her confession at least once a day with great contrition, bewailing her light faults with as much bitterness as others do their heinous offences, and leaving nothing of her words, her habits, her thoughts, or her actions unexamined." In the Bull of canonization of

S. Lewis, Bishop of Toulouse, by John XXII., it is said of him before he was raised to the episcopate, that "After sacramental confession he used to hear mass with devotion." The frequent receiving of the holy Eucharist is mentioned also in the already cited Bull of canonization of S. Bridget: "Every Sunday and solemn feast she received with tears and devotion the venerable Sacrament of the Body of Christ." Pius II., in the Bull of canonization of S. Catherine of Sienna, says of her, "She used to come to communion, which she received nearly every day, with the greatest eagerness, as if she had been invited to the nuptial feast in heaven." Of S. Felix of Cantalici, a Capuchin lay-brother, we read in the Bull of his canonization, that "the directors of the conscience of this man of God, who had been accustomed to receive the Lord's Body three times a week, for fifteen whole years before his death, thought it right, on account of his burning charity, to permit him to communicate every day, which, however, he never did without an abundant flow of tears." To this may be added the acts of the canonization of S. Theresa. For in the second Report of the Auditors of the Rota on her virtues, we read as follows respecting the virtue of religion in her: "In the sixth place, we have been led to this conclusion by the wonderful increase of grace in the soul of this blessed virgin, by her increased devotion to Christ, caused by her daily partaking of the holy Communion, which, by the advice of most learned men and the leave of her own con-

fessors, she continued to do for the space of about twenty-three years, as is deposed by many witnesses. Strengthened wonderfully by this Food, in the worship and faith of Jesus Christ in the Sacrament, she made the greatest progress, so that through her lively faith she came for many years to receive the Blessed Sacrament no otherwise than if she saw Christ Himself with her bodily eyes. How pleasing this devotion of the Blessed Theresa was to our Lord, clearly appears from hence, that frequently after Communion her face shone very brightly, and she fell into an ecstasy; the pains, too, which she suffered in her body were relieved through her interior consolation. From the time she began to receive Communion frequently, the vomiting ceased which she used to be subject to every morning, and which had often prevented her from receiving it. Once, on Palm Sunday, after Communion, before she had swallowed the Blessed Eucharist, she was carried away into an ecstasy, but returning to herself after a little, she felt her mouth full of the Blood of Christ, and her body moist with it also. Upon this, being united in the most tender manner to Jesus Christ, she heard Him say these words to her: 'Daughter, I desire that My Blood may be to thy profit; never, then, fear lest My loving-kindness should be wanting. With many pains I shed forth this My Blood, and thou, as thou seest, dost enjoy it with great pleasure.' " This she herself relates in her Life, and is deposed too also by two witnesses in the process.

3. From these same Bulls and acts of canonization may be supplied numerous instances of simple priests as well as of bishops celebrating almost daily. In that, for instance, of the canonization of S. Thomas Aquinas, the holy father says of him, "In order that he might have strength for study, he used to give his first attention to divine things. Every day, before he ascended the professor's chair to give lectures, he would celebrate one mass and hear another." In the Bull of the canonization of S. Lewis Bertrand: "When he was going to celebrate mass, he desired to emulate the purity of angels, so that with whatever mortification of the flesh, or elevation of the soul to God he came furnished, yet he never seemed to himself sufficiently prepared. When he was prevented from offering the sacrifice, he would arm and refresh himself with the holy Eucharist, so that he might ever have Christ abiding in him, and that he might ever abide in Him." In the Bull of canonization of S. Raymund de Pennafort: "The most holy sacrifice of the mass he celebrated daily." In the Bull of canonization of S. Philip Neri, we are told, "that he ever worshipped the adorable Sacrament of the Eucharist with a continual and ardent zeal, and whether as a layman, or celebrating as priest, or when ill in bed, he never failed to renew his strength by receiving it daily." We read the same thing of S. Andrew Avellino and S. Ignatius. In the Bull of canonization of S. Lewis of Toulouse we read: "This prudent and faithful servant of Christ fulfilled

the functions of the episcopate with diligence, saying mass continually, and conferring orders with the greatest devotion." In the Bull of canonization of S. Charles Borromeo we read: "He offered sacrifice to God every day;" and more at length in the Report of his cause: "Many witnesses affirm that Charles was accustomed to celebrate mass daily, and after he had each day confessed his slightest defects." To these may be added two other examples. S. Vincent of Paul, as we find in the processes, used to say mass daily, and if his weakness did not permit of it at any time, yet he would at least be present and communicate. He was so full of devotion when he celebrated, that those who were present at his mass, used to say after their return home, that they had heard the mass of a saint. In the processes of the cause of the Blessed Alexander Sauli, who was at first bishop of Aleria, and afterwards of Pavia, the witnesses affirmed, that he used daily to celebrate mass after preparing himself by pious dispositions and sacramental confession.

Lastly, in the same Bulls mention is made of some external divine signs of the devout celebration of mass. In that, for instance, of the canonization of S. Thomas of Hereford: "He was most unwearied in his practice of prayer, and the tears that flowed in abundance from his eyes, showed the fervour of his spirit in prayer and the celebration of mass." In the Bull of canonization of S. Peter of Alcantara: "He celebrated mass every day, dissolved into

a flood of tears, so that his eyes were as fountains, and a well of living waters, which flow impetuously from Libanus." In the Bull of canonization of S. Cajetan, it is related of him, that "when he was about to celebrate the divine mysteries, he was quite overcome with tears, and accounting himself unworthy of so great an office, he implored the aid of his mighty Mother, to whom he had the greatest devotion, that he might receive the living Lamb with that reverence which was fitting; conceiving in his mind that the Mother of God was doubtless there, and would with gracious and bounteous hand extend her most precious Son to him." In the Bull likewise of canonization of S. Francis Xavier: "Oftentimes," it is there said, "when he celebrated the holy sacrifice of the mass, he was alienated to such a degree from the things of sense, that it was not till after some time that those who attended him were able to rouse him by shaking his vestments. Moreover, he was often seen raised more than a cubit off the ground, to the great astonishment of the whole multitude who stood by, and who beheld the sanctity of the servant of God."

4. If it is asked on what theological principle this rests, an answer is not wanting. For though venial sins are not the necessary matter of the Sacrament of Penance, as they say in the schools, but only sufficient matter, yet, according to the Council of Trent, the confession of them is useful and pious. The words of the Council are these: "Although venial sins, by which we

are not shut out from the grace of God, and into which we frequently fall, are rightly and without any presumption mentioned in confession, as is shown by the practice of good and devout souls, yet they may without any blame be passed over in silence, and be atoned for in other ways.”* We have an instance of the confession of venial sins in the eighth century in the Acts of S. Segolena, abbess, related by Mabillon.† It is there said, that this saint, not having any mortal sins, confessed with tears all her small and insignificant faults, such as we cannot live without, to a certain monk who was a priest. Although, then, those who are to be enrolled among the saints or the blessed, have not been guilty of any but venial sins, yet it is plain to every one, that a sincere confession of these, with all fitting circumstances, constitutes a mark of sanctity, and all the more so, if it has been done frequently. S. Bonaventure‡ says of venial sins, “Although from their nature and character, it is not necessary to confess them, yet it is very fitting, especially for those who are in the way of perfection, to do so, because it is very useful, and the punishment that is due to them is lessened by the power of the keys.”

5. Next to frequent confession comes frequent communion, which was without doubt in use among the faithful in primitive times. Thus we read in the second chapter of the Acts of the

* Sess. 14. de Pœnit. cap. 5.

† Annal. Bedictin sæc. 3. Præf. p. 1.

‡ 4 Sent. dist. 17. par. 3. art. 2. qu. 1.

Apostles, "That they were persevering in the doctrine of the apostles, and in the communication of the breaking of bread and in prayers." In the fourth age of the Church, the practice of communicating daily was observed at Rome, as S. Jerome bears witness.* "I know," he says, "that this is the custom at Rome, that the faithful should always receive the body of Christ, which I neither approve nor reprehend." And this custom is supported at least in the Western Church by S. Ambrose, the contemporary of S. Jerome, in his book on the sacraments, if he is really the author of it. His words are, "If this is our daily Bread, why do you receive it but once a year, as the Oriental Greeks are accustomed to do? Receive daily what may be of daily profit to you, and live so as to be worthy of receiving it daily. He who is not worthy to receive it daily, is not worthy to receive it after a year," unless he changes his life. The holy Council of Trent expresses its desire for frequent communion: "The holy Synod, with all paternal affection, exhorts, prays, and entreats by the bowels of the mercy of our God, that each and all who call themselves Christians, would believe in and venerate these sacred mysteries of His Body and Blood, with such firmness and constancy of faith, that they may be able to receive that supersubstantial bread frequently."† And again,‡ "Much would this holy Synod wish that at every mass, the faithful who are present would communicate, not only by

* Epist. 50. ad Pammachium.

† Sess. 13. cap. 8.

‡ Sess. 22. cap. 6.

spiritual thoughts and affections, but also by a sacramental reception of the Eucharist, and so reap in greater richness the fruit of this most holy Sacrament." The subject of frequent communion, S. Thomas,* in his usual way, explains at length. He remarks, that with respect to the use of the Eucharist, there are two things to be considered, one on the part of the Sacrament, whose virtue is so salutary, that it is of great use to receive it often, or even every day; the other, on the part of him who receives it, and of whom it is required that he should approach with great devotion, so that if a man finds himself prepared daily, it is good that he should receive daily. The holy doctor's words are these: "Concerning the use of this Sacrament, there are two things to be considered: the first, which regards the Sacrament itself, the virtue of which is wholesome to men, and, therefore, profitable for them to receive it daily, that they may daily receive the fruit of it, &c. In another way it is to be considered as it regards the recipient, of whom it is required that he should approach it with reverence and great devotion; and, therefore, if any one find himself prepared, it is praiseworthy that he should receive it daily. But as there are often found a great many hindrances to this devout state in the way of most men, on account of some indisposition of mind or body, it is not good that every one should approach this sacrament daily, but only as often as he finds himself prepared." With this agrees S. Bonaventure,†

* 3 Part. qu. 80. ar. 3.

† 4 Sent. dist. 12. part. 2. qu. 1.

and the decree of Innocent XI.* on daily and frequent communion, in which he permits the pastors of flocks, on account of the many weaknesses and relapses of consciences, to persuade some to daily communion. From all this it will be seen by every one to follow, that frequent or daily communion in the servants of God to be canonized or beatified—and whose virtues are already proved in other ways, which show them to have frequently exercised themselves in heroic virtues, and to have kept themselves from sin—is a note and proof of sanctity, and especially if this frequent communion has been by the advice of their confessor or spiritual director. Yet we would not be understood to say, if it should happen that any servant of God, has through the grace of fear and holy reverence abstained from frequent or daily communion, that this should be taken as a reasonable sign against his sanctity or his fervour in receiving the Eucharist. There is a well-known letter of S. Augustine,† in which he commends by the example of Zacheus and the Centurion, both those who approach and those who keep away from the above-mentioned cause: “For they did not,” he says, “quarrel with one another, nor did either Zacheus or the Centurion prefer himself to the other. While the one received our Lord into his house with joy, the other said, ‘I am not worthy that thou shouldest enter under my roof.’ Both honoured our Saviour in a different and, as it were, a contrary way. Both were miserable through sin, and

* Feb. 12. 1679.

† Ep. 54. tom. 2. col. 125.

both obtained mercy." Next, S. Thomas, in the passage already quoted from, says, "In answer to the third question, we must reply, that reverence for this Sacrament consists in fear joined to love; hence, the fear of reverence, as we have shown in the second part, is a filial fear where it has God for its object. From love arises the desire of receiving Him, from fear comes humility, which reverences Him. Both, therefore, arise out of a reverence to this Sacrament, namely, the receiving it daily, and sometimes abstaining from it." With this agrees Claudius Espencœus.* Joannes Major† commends daily communion if devotion is increased by it. "If," he says, "you urge that S. Augustine‡ says of him who communicates daily, I neither praise nor blame him. Nothing can be proved from this, since it is doubtless much more praiseworthy to communicate daily, if a man finds that he has a great devotion towards the Eucharist." So, too, Joannes Raulinus, a monk of Cluny, in his eighth sermon on the Eucharist, wisely reminds us, that it is possible that a person by abstaining for a time from communicating, may afterwards do so with the greater reverence, but he should be on his guard, lest in this way his habitation to good, as he expresses it, should be lost. "But if any one shall say, that to abstain from the celebration or reception of this Sacrament is good, in order that it may be done

* Lib. 1. de Adorat. Euchar. cap. 7.

† 4 Sent. distiq. qu. 1.

‡ Cap. *Quotidie* de consecr. dist. 2.

with greater reverence and devotion, when it is done less frequently, to this I reply, that this is possible, but it may happen also on the contrary, that abstinence may remove the habituation to good, the effect of which is, according to the philosopher, to work with delight." Rodriguez, likewise, in his "Exercise of Perfection, and of the Virtues of Religion," shows that it is better and of more use to us to celebrate mass frequently from the love of God, than to omit to do so from fear and reverence for Him. And S. Thomas coincides with this opinion,* for after the words already quoted, where he says, "that it is a part of reverence to the Sacrament, both to partake of it daily, and also sometimes to abstain from so doing out of reverential fear;" he subjoins, "Yet, love and hope to which the Scripture is ever inviting us, are preferable to fear. Hence, when Peter said, 'Depart from me, O Lord, for I am a man who is a sinner,' Jesus answered, 'Fear not.'" But, although this is true, yet it does not interfere with what has been said above, since we were speaking there, not of long abstinence from communion, but of a certain intermission from receiving it daily, and this from the grace of fear and reverence towards the most venerable Sacrament.

6. What has just been laid down respecting frequent and daily communion, likewise holds good with regard to the frequent or daily celebration of mass in the case of priests or bishops, as may be gathered from what has gone before. And,

* Loc. sup. cil. ad tertium.

indeed, if in the time of the Apostles the faithful used daily to receive the body of Christ, why may we not likewise assert that the bishops and priests daily celebrated mass? S. Irenæus,* an Apostolic man, and living in the age next to that of the Apostles, bears testimony to this matter. "Accordingly," he says, "he would have us offer our gift at the altar without ceasing." We read in Surius,† that S. Andrew the Apostle, when the Proconsul was urging him to commit idolatry, withstood him with these words, "Every day I sacrifice to Almighty God, the one True One; not the smoke of frankincense, nor the flesh of lowing oxen, nor the blood of goats, but I sacrifice on the altar of the cross the Immaculate Lamb, Who after all the faithful have partaken of His Flesh, yet remains whole and living; the Lamb that has been sacrificed." Baronius, as well as Alexander Natalis, believe the Acts from which this is taken to be genuine, though Tillemont, in his Life of S. Andrew, doubts of their authenticity; principally, because no mention is made of them before the eighth century, but he allows that what is contained in them, as said by S. Andrew to be consistent with his meaning. S. Cyprian, (epist. 77,) thus consoles the martyrs, who being condemned to the mines, were grieved that they could not offer the holy and unbloody sacrifice of the altar: "But not even in this can you suffer any loss, my beloved brethren, either of faith or religion,

* Lib. 4. Adv. Næres. c. 18. n. 6. p. 251.

† Ad diem 30. Novem.

because priests are not there permitted to offer and celebrate the divine sacrifice. For you do, indeed, celebrate and offer to God a sacrifice alike precious and glorious, and one that will hereafter be of good service to you in increasing your eternal rewards. For thus the Scripture speaks, 'A sacrifice to God is an afflicted spirit; a contrite and humble heart, O God, Thou wilt not despise.' This, then, is the sacrifice you offer to God, this is the sacrifice you celebrate day and night without ceasing, being made yourselves sacrifices to God, and presenting yourselves holy and immaculate victims." As if he had said, if you do not now daily celebrate mass as you used to do, yet you daily offer to God what you are able to offer, the sacrifice of an afflicted spirit. It is said, that Cardinal Cajetan taught in his commentary on S. Thomas, that a priest who never celebrates is not to be condemned as guilty of a deadly fault, but at most of a venial; but it is added, that this opinion of Cajetan was expunged from the Roman edition of S. Thomas's works, by order of S. Pius V. Pope Innocent III.* however, speaks in very severe terms of those priests and prelates who celebrate mass scarcely four times a year. The holy council of Trent,† speaking of simple priests, has the following: "Let the bishops take care that they celebrate mass at least on Sundays and the solemn feasts, and if they have the cure of souls, sufficiently often to satisfy the obligation of their

* De celebr. Mirs. cap. *Dolentes*.

† Sess. 23. de. reformat. cap. 14.

office." S. Thomas* asks the question, "whether a priest may lawfully abstain altogether from the consecration of the Eucharist;" and he relates the opinion of some, that a priest may lawfully abstain altogether from consecrating, unless he is bound, by the cure of souls which he has, to celebrate, and to supply the sacraments to the people. This opinion, however, he condemns in these words: "This is affirmed without reason, for each one is bound to use the grace given to him when a fit time for doing so offers itself, according to what is said in the second epistle to the Corinthians, vi. 1, 'And, we helping, do exhort you, that you receive not the grace of God in vain.' Now, fit opportunity for offering sacrifice is not to be understood only by reference to the faithful in Christ, to whom the sacraments must be ministered, but more chiefly with reference to God, to Whom, by this consecration, sacrifice is offered. Hence, a priest, even though he should not have the cure of souls, is not permitted to cease altogether from celebrating, but is bound, as it would seem, to do so on the principal feasts, and especially on those days when the faithful are accustomed to communicate." Accordingly, although on certain days priests and bishops are bound to celebrate, yet if a servant of God, who is a simple priest or a bishop, celebrates on almost every day without having an obligation to do so, provided only he does it with due devotion, as he must doubtless be believed to do; (for, indeed, the cause of

* 3 part. qu. 82. art. 10.

beatification or canonization would never have been introduced, if there had been any reasonable suspicion of irreverence in saying mass, or at least it could not be proceeded with if proof of his virtues be wanting,) from this practice, we say, of celebrating mass every day, or nearly every day, a note or mark of sanctity may be derived.

7. In the Life of S. Ignatius, written by Father Maffei, it is related, that in the year 1538 he came to Rome with the other fathers of his Society, and there began to instruct the children and the people in the streets in the Christian Catechism, and brought back the frequent use of the holy confessional and of the Eucharist, first to Rome and afterwards to the other parts of the world. "They effected," it is said, "in that Church, which is the mistress and queen of the world, many things in a short space of time, and especially the revival of the frequent use of holy confession and the Eucharist, much to the benefit of the Christian republic; for this practice, than which nothing is more salutary to mankind, had been well-nigh extinguished by the fraud of the devil. After this it was gradually brought about by their exertions, that not only in Italy, France, Spain, and the other Catholic countries of Europe, but even in India itself, and the most extreme parts of the earth, where before the dismal feasts of demons and other impious and horrid orgies had been carried on, now, to the great joy of all men, souls were daily cleansed from their filth by the Sacrament of Penance, and the divine

feast of the Eucharist was everywhere celebrated." Launoy, in his work on the practice and excellence of frequent confession and communion, contends that S. Ignatius, when he came to Paris for the sake of his studies, did not restore the frequent use of confession and communion, for it had at that time already become common; but that afterwards, when the Society was established there, he cherished and carried forward the practice which had been introduced by others. However this may be, the Church, in the lections of his office, says, "Above all, it was his care to excite the pious devotion of Catholics; the beauty of the churches, the extended knowledge of the Catechism, the frequent attendance on sermons and the Sacraments owe their increase to him." It is, therefore, to Ignatius and the Society instituted by him that the universal Church owes the propagation of the practice of frequent confession and communion. S. Cajetan, likewise, who before he founded his own society had entered the Oratory of Vicenza, persuaded his companions to a frequent use of the Sacraments. This we find in the Report of the Auditors of the Rota, where there is the following passage: "He used himself to administer the holy communion to his companions every month, though before they were accustomed to receive it but four times a year. And he was so urgent in his exhortations to them on this matter, that a very large number of them communicated not only every week, but on all festivals and every Friday." And this is also mentioned in the Bull of his

canonization : “ Above others, he attained this, that he introduced a greater frequentation of the Sacraments, among his companions first, and then among others of a more fervent spirit, to their great gain, who having washed away the filth of their souls, drew near to the heavenly feast, which he ministered to them with his own hands, and at the same time kindled in them a love and thirst for it with words of fire, abundance of tears and sighs.” Much has been collected together by us in another work, to be found at the end of the edition of the present treatise, “ On the Sacrifice of the Mass.”

8. A question may be raised respecting the primitive monks, anchorites, and solitaries of the desert, whether and how they received the Sacraments of penance and the Eucharist ; and inasmuch as some of them have not received them, or at least but seldom, how it is that some have been enrolled in the number of the saints. Scacchus* has resolved the question in the following words : “ It is certain, from the histories of the old fathers, that the ancient hermits of the East withdrew themselves from all intercourse with men into complete solitude, and there remained for twenty, thirty, and even a still greater number of years, altogether unknown. We read that they were without the use of the Sacraments of penance and the Eucharist, and had no solicitude as to how they should hear mass. This was the case with S. Paul the first hermit, and S. Anthony, who are said to have

* De not. et sign. Sanct. § 6. c. 5. p. 458.

lived in this way for many years. So, too, S. Mary of Egypt, S. Macarius the Roman, as well as S. Macarius the Egyptian, and many others, whose acts are found everywhere written in the Lives of the Fathers. All this might, then, perchance be done and approved of, inasmuch as the places belonging to the Christians were not more frequented, nor was there a sufficient number of priests." But to speak accurately, this difficulty could not exist with respect to monks, who lived in monasteries and convents under the care of an abbot; nor, again, with regard to the Laurites, that is, those who went out from the convents to live in Lauræ, or separate cells outside the building, under the care of one superior; nor, again, as regards the inclosed, nor even solitaries and hermits who used to live not far off from monasteries, or villages, or towns; but it could only refer to anchorites living in the desert, or those solitaries who lived quite apart from other men, in caves and dens, and far distant from towns and cities, and the habitations of other men.

9. This difficulty, we have said, can claim no place as regards monks. For although, according to ancient discipline, monks were for the most part laics, and refused, through humility, to be raised to holy orders, yet they used to assemble together in the church, and at particular times to send for a priest to administer the sacraments to them. Palladius,* speaking of S. John, the hermit, says, "One might see in the

* Hist. Lausiæ. c. 46. p. 72.

church a great number of those monks who were with him, like so many choirs of the just, clothed in shining garments and glorifying God with continual hymns." And in the Life of S. Pachomius, in Rosweyde, it is added, "that when the solemnity of the season required that they should partake, according to custom, in the divine mysteries, they sent to the nearest villages for some priests to fill them with spiritual joy belonging to the festival. For this holy old man, (Pachomius,) would not suffer that there should be any one among them who fulfilled the priestly office; saying, 'that it was much more useful and convenient for monks, not only to seek nothing in the way of honours and promotion, but also to cut off all occasions of anything of this sort from convents; for that oftentimes there arose from hence contentions and unprofitable emulations.' "

10. Added to this, moreover, the discipline of keeping monks out of holy orders and the priesthood, is neither perpetual nor universal. For through the custom that prevailed of calling in priests to minister the sacraments to the monks, some used impudently to offer themselves who had not been called. Now it occasionally happened, that some who had been admitted into the monasteries would not do penance for crimes they had been guilty of, and so were expelled from them. These persons returning to the city, were fraudulently raised to the priesthood, came back to the monastery from which they had been expelled, and boasting of the dignity they had extorted,

used to celebrate mass. This exceedingly grieved the monks, who, conscious of the crimes these persons had been guilty of, refused to assist at the holy sacrifice. All this we find in S. Cyril, in his Epistles to the Bishops of Libya and Pentapolis. From this the practice afterwards began, of taking some one out of the monks themselves to be a priest, that he might minister the sacrament to the rest. This may be gathered from the Life of S. Apollo, or Apollonius: "When the holy hermit had now for forty years lived in the desert supporting his life on herbs, he received a command from God, to choose for his habitation a cave, and there to receive all who gave themselves up to be instructed in monastic virtue. When he had already several disciples, on Easter day, he offered sacrifice to God in the cave, and celebrated the Eucharist with them." Agreeably to this Gennadius* witnesses that Theodore, the successor of S. Pachomius in the direction of the monastery, was adorned with the priestly character: "Theodore, a priest, and successor of the aforesaid abbot in grace and government." And in Rosweyde† we find the following notice: "The monks who live in the desert of Scythia agreed together, that Father Isaac should be ordained priest for the church that is in the desert, and where at a stated day and hour a great multitude of monks who live there assemble together."

11. Thus, as regards the monks who used to

* De Script. Eccles. c. 8.

† De vit. PP. lib. 3. p. 499.

live in monasteries and convents under the care of an abbot or president, we have no scanty measure of proof that they were within reach of the sacraments, and that they made good use of them. And this is all the more evident, because we find in the "Book of the Lives of the Fathers," that the monks were accustomed to assemble together at the church on every Sabbath and every Sunday. In Rufinus of Aquileia, S. Pastor, the monk, asserts, that the sacrifice of the altar is the fountain of living water to which the monks like thirsty stags repaired on the Sabbath-day and the Lord's-day, that they might find there refreshment for their souls, and medicine against the poison of the serpent, that is to say, of lust. Moreover, though the *disciplina arcani* has concealed from us many documents relating to sacramental confession, yet with respect to that of monks, there is the distinguished testimony of S. Basil,* who proposes the following question: "Ought he who wishes to confess his sins, to confess them before all, or only to some, and if so, to whom?" and he answers the question thus: "He must needs confess his sins to those who are entrusted with the dispensation of the mysteries of God." And he again confirms this answer in another place,† where he says, "The same principle is to be observed in the confession of sins, which is observed in discovering the diseases of the body. As, then, men do not discover their diseases to all, nor to persons of all sorts, but to those who

* Regul. brev. qu. 287.

† Ib. qu. 229.

are skilled in the cure of them ; so the confession of sins ought to be made to those who are able to cure them."

12. Now there is no one who cannot see that in these words S. Basil speaks of sacramental confession, as having to be made, not to any one whatever, but only to the priest. And in like manner, with respect to what has been adduced above, it may be very easily collected by every one, that the monks who lived in convents and monasteries under the direction of a superior or abbot, were not without the advantage of the Sacraments of Penance and the Eucharist. And the same thing may likewise be said of those who lived in the *lauræ* as well as in cloisters.

13. We learn from S. Cyril, in his *Life of S. Sabbas*, in Surius,* that the *lauræ* differed from convents in this, that the latter were inhabited by those who lived in community, while the former were occupied by persons who led a solitary and retired life each in his own separate cell. Surius† relates of the Abbot Gerasimus, that he presided over a monastery with which was connected a *laura* of seventy cells. And although the *lauræ* were not always near a monastery, yet it was a rule never deviated from, that no one should remove to the *lauræ*, or cells, who had not laid the foundations of virtue in a monastery, and strengthened himself in it by long practice. This has been well remarked by Thomassinus.‡ The same thing is also to be col-

* Dec 5. tom. 6. p. 159. n. 9.

† Jan. 20. tom. i. in vit. S. Euthym. n. 57. p. 329.

‡ Eccles. Discipl. part. 1. lib. 3. c. 23. n. 6.

lected from S. Cyril,* who relates that the manner of living in the lauræ was as follows: that for five days in the week each one was to remain silent in his cell, tasting nothing but bread, and water, and dates, and that on the Sabbath and the Lord's-day, he should come to the church, and having there received the Eucharist, he should partake of some boiled food (cocto) in the convent, and a little wine, which is confirmed also by the same Life of Euthymius, Abbot. So that it is sufficiently plain from this, that those who lived in the lauræ had the benefit of receiving the Sacraments. Giballinust† follows up this proof still farther, and likewise proves that they lived under the direction of a superior or abbot. And, moreover, that they used to assemble as has been said, in the church on the Sabbath and the Lord's-day for communion and other religious purposes. We are also told that no priest was sent for out of the neighbouring towns to minister the sacraments to them, but that this was done by the abbot or some monk who had been admitted to the priesthood.

14. To say nothing of other instances, there is at the present day at Monte di Lugo, near Spoleto, one of these lauræ. In the third book of the Dialogues of S. Gregory, mention is made of S. Isaac, the abbot, and there is also a memorial of him in the Roman Martyrology, on the 11th of April. It is under his rule that some of the

* Act. SS. in Euthymio, Jan. 20. tom. 2. nn. 88, 89. p. 316.

† Disquis. Can. de claus. Regul. tit. de Ascet. inclus. dis. 3 c. 3.

§ 1. n. 6.

monks in this mountain live, but in separate cells. The place is thus described in the Commentary of Pope Pius II.: "On the opposite side," (he is speaking of Spoleto,) "there is a high and precipitous mountain, in which, as in a desert dedicated to religion, there are anchorites who serve God. There are, moreover, some convents of monks inhabited by men eminent for their sanctity." These hermits of Spoleto are subject to their bishop, but have also a superior whom they obey. Each cell is separated by no little space from the next. Some of their inmates are admitted to the priesthood, others not, and the number of the laics is greater than that of the priests. They have a church in common, repaired and adorned in our own times by Cardinal Cybo of happy memory, a man most eminent for his piety and learning; and into this church they all assemble to pray and receive the sacraments. If there is any difference between the ancient Laurites and these, it seems to be this, that the hermits of Spoleto do not live first in monasteries before they retire to the desert, or at least, are not bound to do so, as the ancient Laurites were; which is to be gathered from the Life of S. Euthymius, already cited.

15. Let us now come to the inclosed, those, that is to say, who in monasteries or out of them, but if so, not far from them, used to choose out a place to live in, and continued shut up in it all their life. Of these there were three orders. The first was that of monks, who by the leave

of the abbot shut themselves up in a cell of the monastery. The next was that of monks of the same convent, who also by the leave of the abbot used to retire from it, and going to a place in which they could inclose themselves, gave up their whole time to prayer and contemplation. The third order was of those who, in order to preserve innocence of life, or to do penance for their sins, used under a divine impulse, to shut themselves up not far from some monastery or convent, and there live under the direction of some spiritual father. Giovanni Chiericato* has collected many instances of persons inclosed in his Decisions. The manner of life which these last led is described by Palladius Galata in Rosweyde in the following words: "They live in great retirement, each one shut up by himself, nor do they ever see one another except at communion." Much more is to be found respecting them, in Giballinus, in the part of his work already quoted from, where he proves that they used occasionally to come out of their prisons in order to assemble together in church, and especially on more solemn festivals; that they were also accustomed to admit, occasionally, into their presence men who were distinguished by their rank or sanctity. Lastly, Chiericato proves abundantly, that all inclosed monks were able conveniently to receive the Sacraments, both during their lifetime and at their death, and that they actually did receive them.

16. Next we have to speak of the solitaries

* Dec. 62. ad Decemb. cas. add. n. 23. 26.

or hermits, who lived at no great distance from monasteries, or towns, or villages; and proofs are not wanting to show that they frequently assembled in the church of the monastery that was near them, and there received the sacraments. We find it related in Cotelierius's Monuments of the Greek Church, respecting the Abbot Isaac, that he drove out of the church one of the solitary brothers who did not belong to the convent, and wore a small cowl; and this he did because he took him to be a secular, and upon this plea that this was the monk's place. In "The Spiritual Meadow," and in the author of the history of the Oriental monasteries, and in Cassian,* there are documents which speak of these solitary monks coming to the nearest church, in order that they might partake of the Sacraments. Morinus,† too, adds his testimony to what has been said, in the following words: "All the monks, likewise, if they had occasion to be in the cities, or near them, used to assemble together in church with the rest of the people, but taking the first place as the more honourable portion of the Lord's flock." We may, therefore, conclude from all this, that it is untrue to say that the ancient monks, anchorites, Laurites, and inclosed, did not frequently partake of the Sacraments, seeing that they were able to have a priest. Theophilus Raynaud‡ illustrates this by a great number of

* Collat. 18. cap. 15. Collat. 23. c. 21.

† De Sacram. Pœnit. lib. 2. c. 17. n. 12.

‡ Opp. tom. 16. n. 10. p. 47.

examples, and adds, "That the assertion is a false one, that very many of the ancient monks and anchorites but seldom partook of the Eucharist, seeing that they were within reach of a priest."

17. The difficulty, then, is reduced to those solitary hermits or anchorites who, entering into vast solitudes, and inhabiting secluded woods and groves, used to live unknown to men at a great distance from cities, and towns, and monasteries, living, all their life through, on herbs and water. S. Jerome, Theodoret, and other ancient writers, speak of these anchorites. And their manner of life is described at length by Peter Sutor.* "Let us now," he says, "add a few words on the fourth kind of anchorites, those, that is to say, who live in the utmost solitude. For they could not even have a companion with them, or live near other anchorites, but passed their time in complete solitude. That they might give themselves up more purely and perfectly to contemplation and to an exalted life, and might cling continually to the love of their Maker, Whom they thirsted for, without having anything to stand in the way of so holy an intercommunion, they used entirely to avoid the sight and company of men. And some of these lived in such concealment that their very existence was unknown. Others known by report, but not personally, used to inhabit the most retired parts of the desert. Some continued to persevere to the end of their days in this rigorous manner of life, whilst others, after having

* De vita Carthusiana, lib. i. c. 15.

carefully followed it up for a long time, at last abandoned it."

18. With regard to these solitaries, it certainly cannot be proved that they came at stated times to the churches, which were at a great distance from them, or that priests had access to them. And from this a difficulty arises how they were able to cleanse their consciences by penance or to receive the holy Eucharist. Their manner of life is thus described by S. Augustine:* "I will say nothing of those whom I have spoken of above, those who, concealed entirely from the sight of men, inhabit the most wild and desolate regions, content with bread alone, which is brought them at certain intervals of time, and water, but enjoying the closest intercourse with God, on whom their pure spirits rest, and most happy in the contemplation of His beauty, which cannot be perceived except by the intellect of the Saints; of these, I repeat, I will say nothing; for they seem to some, who little understand how much we are benefited by their dispositions in prayer, and by their life in the way of example, though we are not permitted to see them with our bodily eyes, to have retired from human things more than was their duty. But to discuss this matter would be tedious and useless; for how can this exalted height of sanctity, if it be not spontaneously honoured and admired, be so through our speaking?"

19. If, then, the life of the first anchorites was, according to the testimony of S. Augustine,

* De Mor. Eccles. lib. i. c. 31. n. 66. col. 710.

so exalted, surely they did not stand in need of the salutary Sacrament of penance, in order to their salvation, even although they should have fallen into some light faults ; for, according to our theologians, venial sins are not the necessary, but only a sufficient, matter for this Sacrament ; and everything which may be said of the benefit of confession, especially at the hour of death, suppose the presence of a priest to whom venial sins can be disclosed in confession. This argument I myself when I filled the office of Promoter of the Faith, followed up in the cause of the servant of God the Anchorite Gregory Lopez, which is still going on in the Sacred Congregation of Rites. Moreover, if through some misfortune, or the weakness of human nature, any one of them had fallen into a grave sin, who is there who would say for certain, that he who had been guilty of it, did not go out of his cave, in order that he might cleanse his conscience by holy confession ? And this might be, although it had never been committed to writing that he had done so, or at least, was not known to have been so committed ; since those who have written their Lives have not mentioned everything done by the servants of God, as has been well observed by the Bishop Sarnelli, in a letter to Jerome a Basilica Petri, which has been added by Chiericato to the Decision we have quoted before, with respect to the very point now in question. As to holy Communion, Sozomen relates that the beginnings of this sort of solitary life are to be referred to times of

persecution, and that it was in order to avoid this, and not to lose the precious deposit of faith, nor God and eternal blessedness, that some of the Christians were compelled to leave the cities, and to betake themselves to dens and caves. Afterwards, when the persecutors of the Christians were, by the Divine Judgment removed, he says that others embraced this manner of life, that they might serve God with more freedom, when separated from the cares of the world and the intercourse of men. S. Basil,* however, relates, that when in the time of persecution the Christians withdrew from the cities, they took with them the consecrated Bread for their use; "And it is unnecessary to show," he continues, "that it is no grave sin if in times of persecution any one should be obliged, in the absence of the priest or deacon, to take the communion with his own hand." The same S. Basil says, that this was the custom of the anchorites: "All the monks in the solitudes where there was no priest, reserved the communion at home, and administered it to themselves with their own hands." This portion of ecclesiastical discipline is discussed by the two illustrious Cardinals, Baronius† and Bona.‡ Beside this, it was the custom then to send the Eucharist to those who were absent even by the hands of laymen. Dionysius Alexandrinus in Eusebius,§ tells us that a priest sent a portion of the Eucharist to Serapion, by the

* Ep. ad Cæsar. 93. col. 86.

† In not. ad Mart. Rom. Aug. 15.

‡ Rev. Liturg. lib. 2. c. 17. n. 4.

§ Lib. 6. c. 44.

hands of a boy who was a laic, and who, after dipping it in water, put it into the mouth of the old man a little before he breathed his last. And we find it related in Palladius,* that the monks who in old times inhabited solitudes, were not accustomed to take food until they had first supplied their souls with spiritual nourishment, that is to say, with the holy Communion, which they kept in their cells, and which the priests used to give them at church, in case any of them came there, or sent home to them if there were any of them who used to lead an altogether solitary life. Here there are two ways in which anchorites who dwelt in solitude, and entirely separate from other men, might and did frequently receive holy Communion. Chiericato has collected a great many examples out of approved historians, showing that the Holy Spirit moved and guided pious and religious persons to visit solitaries, in order to minister the sacraments to them; and that angels themselves brought them the holy Eucharist. Lastly, according to the doctrine of theologians, with S. Thomas at their head,† the holy Communion is necessary, "*necessitate medii*," as a means, either in fact or in desire. "There are two ways," he says, "of receiving this sacrament; one spiritual, the other sacramental. And it is manifest that all are bound to eat, for this is, to be incorporated in Christ, spiritually at least. Now this spiritual eating includes in it the wish and desire of receiving the sacrament, so that without the desire of

* Hist. Lausiac. c. 9.

† 3 part. quæst. 80. art. 11.

receiving it there can be no salvation. Nor would the desire be of any efficacy, unless it were carried into effect when opportunity offered." Accordingly Theophilus Raynaud, after a great collection of instances, says of our Anchorites, "Others who lived in the depths of the wilderness at a great distance from all inhabited places, having been moved by the Divine Spirit to embrace this kind of life, were excused from frequently communicating through want of a priest to give them the Sacraments; though when occasion for doing so offered itself, they received them eagerly." To prove that the Saints, with whom we have to do, were not on all occasions debarred from the Sacraments, we have sufficient proof in Palladius,* wherein it is related that Ptolemy retired into the desert, where he remained fifteen years, "where having become a stranger to the instructions and intercourse of holy men, and the reception of the Sacraments, he so far departed from the right way, that he came at last, miserable man, to profess what some impious men have before now affirmed, that all things happen by chance."

* Hist. Lausiæ. c. 33.

CHAPTER VIII.

OF THE MORTIFICATION OF THE FLESH AND THE BODY.

1. IN treating above of the virtue of temperance something was said of the fasts and austerities with which the Saints afflicted their bodies. But since, according to the opinion of Scacchus, to be presently quoted, a very careful and particular inquiry ought to be made in the causes of the servants of God to be canonized, or beatified, respecting their mortifications of the flesh and body, there are some few things to be added on this head, in this and the following chapter. The passage from Scacchus* is this: "In the acts of the servants of God, not martyrs, which are examined into in order to their canonization, those in which the desire of mortifying the flesh is not apparent, are not to be regarded. Accordingly, with respect to these, it is not unreasonable to suspect their sanctity, nor is it, I think, allowable to propose their worship or veneration in the Church of God. For with the exception of martyrs, the Church venerates and gives the sanction of her authority to the sanctity of those only whom she finds to have been zealous in the mortification of the flesh and senses. Therefore we read the histories of no Saints in the Church, or find Bulls of the Sovereign Pontiffs for the canonization of holy confessors and virgins, in which the great desire of mortifying and subduing the flesh, as is fitting, is not commended."

* De not. et sign. Sanct. § 5. c. 2.

2. Fasting is spoken of in Tobias, xii. 8. "Prayer is good with fasting and alms." At the preaching of Jonas, the Ninivites fasted, as we find in Jonas, iii. 7. For the king made a command: "Let neither men, nor beasts, oxen, nor sheep, taste anything; let them not feed nor drink water." Tirinus remarks, that the king was Sardanapalus, and adds, "That though he was a man of most abandoned morals, and entirely given up to luxury, yet when he heard the threatenings of the prophet Jonas, he was struck with compunction and was converted, and having done penance with all the Ninivites, his subjects, they were in consequence spared by God."

3. The first mention of hair-cloth is found in Genes. xxxvii. 34; that the Patriarch Jacob clothed himself with sack-cloth, when he believed that his son Joseph, who had been sold by his brothers to the Ismaelites, was devoured by wild beasts. King David made frequent use of it, as we read in the Psalms: "When they were troublesome to me, I was clothed with hair-cloth," xxxiv. 13; "I made hair-cloth my garment," lxviii. 12; and when the plague raged among the people: "Both he and the ancients, clothed in hair-cloth, fell down flat on the ground. 1 Paralip. xxi. 16. When King Joram heard that in the extremity of the famine, a mother had eaten her son, "He rent his garments and passed by upon the wall. And all the people saw the hair-cloth which he wore within next to his flesh." 4 Kings, vi. 30.

When Judith was leading a life of penance with her maidens in her widowhood, and remained shut up, "she wore hair-cloth upon her loins, and fasted all the days of her life except the Sabbaths." And so too, when Holofernes was besieging Jerusalem, "the priests put on hair-cloths," as we learn in the same book of Judith, iv. 8. As often as the priests and prophets preached penance, they exhorted the people to put on hair-cloth. Thus, Jeremias, iv. 8, "Gird yourselves with hair-cloth, lament and howl." The Machabees, as we find in the second Book x. 25, when they were in great straits on account of the war, prayed to God "sprinkling earth upon their heads, and girding their loins with hair-cloth." Likewise John the Baptist, the precursor of Christ, when he preached penance had his garment of camel's hair and a leathern girdle about his loins, as we find in Matt. iii. We should know, however, that there are two kinds of hair-cloth; one which is a sort of rough clothing made of the hair of goats or camels, or any other animals, and which holy men and penitents used to wear on their naked flesh tied on to their shoulders and sides; the other is a sort of chain, invented about two hundred years ago, very much like a girdle, made of iron, brass, or silver wire, and which the servants of God and penitents used to gird about their loins. It is of the first sort of hair-cloth, that John of Genoa speaks in Du Cange, under the word "Cilicium:" "Hair-cloth is a garment made of the skin of the goat or

the taxus, from which tents are made, and in which the dead are wrapped."

4. Thus much being premised as to fasting and the use of hair-cloth, in order to return to our subject and to proceed methodically, our first inquiry must be, what the mortification of the flesh and the body is; secondly, in what it consists; thirdly, whether it is necessary; fourthly, in what manner some of the saints have exercised themselves in it; and, lastly, whether, and in what manner, it is so absolutely necessary in those who are to be canonized, that without it their causes cannot proceed.

5. Setting out then with an examination of the first point, the answer is obvious and easy; for there is no one who cannot see that mortification of the flesh and the body is nothing else than an anxious care, that by the use of fitting precautions, the flesh may not stand in the way of the spirit and have the mastery over it. For S. Peter says, that the desires of the flesh war against the soul; S. Paul, that the law of our members is at variance with the law of our mind; that the prudence of the flesh is at enmity with God; that the flesh lusteth against the spirit and the spirit against the flesh. This is an intestine war carried on within ourselves. Concupiscence arises from sin and inclines to sin, and remains even in those who have been born again in baptism, for them to contend against. So speaks the Council of Trent in its decree on original sin. S. Prosperus, or Pomerius,* speaks thus of this inward

* De Vit. Contempl. lib. 3. c. 2.

battle: "Our pious endeavours are withstood by vicious concupiscence, which is not natural, but grafted on to our nature by way of punishment, having had its origin in sin, and leading, if it gains the victory, to sin." Of the victory to be gained over it, John Cassian* says, "An intestine war is daily being waged within us. When once this battle is won, all things that are without will become weak, and all will be subdued by, and made subject to, the soldier of Christ. We have no external enemy to be feared, if only those powers that are within are subdued to the spirit."

6. Passing on from this to the examination of the second question, namely, wherein mortification of the flesh and of the body consists, we make answer that it consists in abstinence, fasting, the use of the hair-shirt, in watching, lying on the ground, voluntary scourgings, which they call disciplines, and other like practices which afflict the flesh. The Apostle Paul in his first epistle to the Corinthians, ix. 27, says, "I chastise my body and bring it into subjection: lest perhaps when I have preached to others, I myself should become reprobate." And in the second epistle, vi. 5, speaking of the manner of doing this, he says, "in labours, in watchings, in fastings." Accordingly S. Jerome, in his commentary on the first of these passages, explains it thus: "I chastise my body, and bring it into subjection by abstinence, by afflictions, by labours,

* Lib. 5 de Spirit gastrimargiæ, c. 21. p. 115.

as he says elsewhere, in many fastings, in hunger and thirst, in cold and nakedness, in labours and in prisons." In like manner the author of the commentary on the epistles of S. Paul, ascribed to S. Ambrose, says, "To chastise the body is to afflict it with fastings, and to give it those things that are profitable for life, not for luxury:" and S. Augustine also; "Behold that governor and traveller the Apostle Paul, behold him subduing his own beast. 'In hunger and thirst,' he says, 'in fastings often I chastise my body, and bring it into subjection.' So, then, do thou who desirest to walk, tame thy flesh, and walk, for thou dost walk if thou lovest, for we do not run to God by steps, but by affections."

7. In the above-named fathers no mention is made of voluntary scourging, nor is there any trace of it remaining in the more ancient monuments of the Church to be presently referred to. A doubt therefore is raised whether it is to be reckoned as one of the many methods of mortifying the flesh approved of by the Church. Morinus* acknowledges the use of a scourge applied by the hand of another but not by one's own. James Boileau published a History of the Flagellants, or "Of the right and the perverted use of the scourge among Christians," in which he is bent on proving, that the blessed Dominic Loricatus, and the blessed Peter Damian, were the persons who first introduced voluntary disciplines, or stripes, inflicted by one's own hand; and that be-

* De Sacram. Pœnitentiæ, lib. 7. c. 14. n. 1.

fore their time scourges were indeed in use, but in such a way that one person was beaten by another, but not so that he scourged himself. It is in this way that he seems somehow to hint, that our custom of disciplining oneself is not altogether to be approved; for the blows of the discipline on the back have first of all a tendency to injure the eyes, and the method of striking just below the loins to excite lust, as he shows at length in that history; which reasoning is attempted to be made good by John Henry Meibome the father, Henry his son, and by Thomas Bartolini.* Cardinal Baronius† asserts that Peter Damian did not originate, but only spread this method of voluntary self-flagellation. "At the same time," he says, "there was introduced into the Church, not altogether by the instrumentality of this Peter, but by his assistance in propagating it, and his defence of it against those who impugned it, that laudable custom of the faithful scourging themselves for the sake of penance, with whips prepared for the purpose, after the example of the blessed Dominic Loricatus, a most holy hermit who was subject to him." And when Peter Cerebrosus the monk, who was also a disciple of the same Peter Damian, and some monks of Florence and Cassino, chiefly at the instigation of Stephen, ex-monk of Monte Cassino, and Cardinal of the Holy Roman Church, had shown themselves averse to this manner of using the

* De usu Flagr. in re medica.

† Annal. Ecclesiast. ad ann. 1056, n. 7.

scourge, Peter Damian took up the matter strenuously, and refuted their arguments in his writings. It may further be remarked, that this manner of self-flagellation, which is called the discipline, was practised by Guido Pomposejanus the Abbot, and also by the Abbot Poppo. And this is sufficient to prove that Dominic and Peter Damian were not the authors of it, as has been well observed by Mabillon,* who says, "Neither, then," (he is speaking of Guido and Poppo) "could have learnt it from the example of Dominic Loricatus, younger than both, much less from Peter Damian who had not yet written on the subject." Gravesont† in his Ecclesiastical History, agrees with Mabillon.

8. But whatever is to be said of the first originator of it, certain it is, that the ancient monastic rules laid it down, that the monk who had done wrong was to be beaten with whips and scourges. And according to the Books of Penance, the penitents used sometimes to throw themselves at the feet of their confessor, in order to be beaten by him. Hence, we read in the Life of S. Lewis King of France, by Gaufrid, "that after his confession, he always received the discipline from his confessor." And afterwards we read: "This discipline he used, I think, to have from a certain confessor, who was accustomed to give very hard and immoderate ones; and his tender flesh suffered no little in such hands. Yet he never would tell this confessor as long as he

* Prafat. 1. in Sæc. vi. ord. S. Benedict, n. 39.

† Tom. 4. par. 1. 10 et 11 Sæc. colloq. 6. p. 121. seqq.

lived of this suffering ; but after his death, he humbly acknowledged it to his next confessor in a laughing way as it were in jest." All this being laid down, there is no one who will deny that it is a pious, laudable, and holy practice to afflict the body with self-inflicted scourgings. And Mabillon, in the passage before quoted from, says, "In short, I do not doubt that every species of satisfaction and expiation which have been prescribed by the canons, and can be imposed by priests, may be lawfully imposed and inflicted by oneself."

9. Moreover, if Peter Damian, Rodolf Bishop of Gubbio, Dominic Loricatus, Gualbert Abbot of Pontoise, persons illustrious for their sanctity, have afflicted their bodies with voluntary flagellations, as Boileau himself admits in his History of the Flagellants ; and further, if some, who have been numbered among the saints, have done the same thing as will hereafter appear, is there any one who will henceforth venture to say anything against the use of the discipline and this laudable custom ? "No one," says Mabillon, "can rightly say that it is a doubtful thing, or implies a want of modesty, to follow such guides as these, nay, rather it is safe and honourable." It may be also added, that according to what we find said by the Abbot Guido Grandus,* both the ancient Avellinates and the hermits of Camaldoli agreed in the practice of receiving voluntary flagellations in the public chapter, as well

* Dissert. Camaldulens. diss. 4. c. 4, n. 7.

as those which were self-imposed in the cells in private. Also, that towards the close of the thirteenth century, a certain devout hermit of Perugia, called Rainerius, being moved by the Holy Spirit, declared to the people of that country, in the name of God, that unless they did penance they would all die a miserable and loathsome death; and that they, moved by what he said, took thongs of leather and went in procession through the city scourging themselves, then, out of the town, and going through all the neighbouring parts, they came from Tuscia into Marchia: and this way of religious penance, handed down from city to city, was received by the inhabitants of Imola, and passed, as it were, through them to those of Bologna. Here it inflamed the whole city to begin a Sodality, which, in the revived zeal of the pious persons who belong to it, was now called "the Society." From its great hospitality towards the poor, it afterwards took the name of the "Hospital of the Life of S. Mary;" the pious Rainerius of Perugia, above mentioned, having, as we learn from Sigonius,* come to Bologna and given a great deal of assistance to it. As to the objections raised against it on the ground of its injuring the eyes and exciting lust, no regard should be paid to them. For whatever account is to be given of the proofs and examples to be found in Thomas Bartolini, and the History of the Flagellants, as well as others that are alleged, it is beyond doubt, that out of a hundred persons who scourge

* De Episcop. Bonon. lib. 3.

themselves, not one, or scarcely one, will be found who is excited thereby to lust. And as the other ninety-nine restrain the rebellious motions of the flesh by scourging themselves, no one can justly impugn this pious practice on this score, and especially because the one who experiences this rebellion of the flesh, as the effect of using the discipline, not only may, but ought to abstain from it. And the same thing ought also to be done by him who finds his sight injured from this cause, unless perchance both the one and the other can escape the danger by applying the discipline to another part.

10. Nor can it be urged against us that Clement VI. published a Bull against the Flagellants, by which the faithful are for the future prohibited from using disciplines. For this Bull was directed against those, both men and women, who, being by nation Hungarians, throughout the whole of Germany, both Upper and Lower, as well as Poland, France, England, and Belgium, publicly scourged themselves to blood twice a day, with disciplines armed with sharp spikes, but generally in a scurrilous way. This is related at length in Spondanus's Continuation of Baronius,* and from him in Bingham's Antiquities,† where there is also an account given of the depraved morals of these people, and the impious and heretical doctrines which they professed. From this line of argument every one will easily see that no proof can be deduced against

* Ad. ann. 1349. n. 2.

† Bk. 7. c. 3. §. 12.

the pious custom of the Saints of beating themselves with whips and thongs, lest the flesh should lust against the spirit. James Gretser * has a passage "On voluntary discipline," very much to our purpose. "To argue," he says, "that a thing is wrong because heretics have done it, is very weak and illogical reasoning. Or else if this argument is allowed, I too can draw conclusions of a similar character. In former times various heretics, especially the Montainists, used to observe Lent very carefully, and gave up other times also to fasting; therefore it is unlawful to observe Lent and other stated fasts. Heretics, again, worship Three Persons and one God; the orthodox do ill, therefore, in adoring the Unity in Trinity. In short, if this principle is once received and approved, what conclusion can we not draw from it, even against those who preach us so long a sermon on the Flagellants. These Flagellants were not condemned on account of their scourging themselves, (for, indeed, the orthodox of those times were not unacquainted with the practice of the Saints, who have oftentimes beaten themselves in this way,) but it was on account of the manner of scourging, and the attendant circumstances, and the gross errors with which that ignorant multitude was infected, that they were rejected and condemned; since it is attested even by the heretic Munster, that as many as forty-four articles contrary to the Roman Church were handed down and defended by them." A little after he subjoins: "They

† Opp. tom. 4. de Spontan. disciplin. lib. 2. c. 4. p. 44.

are then very foolish who would press Catholics with this example of the Flagellants. For what is there so holy, or so deserving of praise that it cannot be turned into an abuse by wicked men? Even the holy Sacraments themselves will be in danger of being banished away if any one should be thus pleased to rave against them. 'If,' says Seneca,* 'we estimate the benefits which nature has bestowed on us by the perverted way in which we use them, there is nothing which we have not received to our own harm. To whom is sight a benefit? or speech? Who is there to whom life is not a torment? And so you will find nothing of such manifest utility which our faults and errors do not pervert to the opposite. The winds were made for our good, but we ourselves have perverted them to evil purposes. They all lead us to some evil or another.' " Afterwards he proceeds: " Nor must we pass over in silence the falsehood of Hospinian the Calvinist, who in his book on the Feasts of the Gentiles, where he is treating of the flagellations used by the Spartans, has the boldness to say that Pope Clement V. forbade the Flagellants and all Christians, under pain of sentence of excommunication denounced, to scourge themselves in public for the future, but that he who was doing penance might, if he pleased, discipline himself in private, yet, nevertheless, this manner of scourging is retained, especially throughout Spain and Italy. The account of this Calvinist is false; for Clement V. did not prohibit

* Lib. 5. Quæst. Nat. *ad fin.*

all kinds of public flagellations whatsoever, but merely those of the Flagellants who used to wander about from one city to another, drawing after them great multitudes of people, with great danger of sedition, and not only without, but against the advice and consent of the rulers of the Church, while the clergy and all the religious orders were despised. This manner of flagellation could not indeed be any longer borne with, by reason of these and many other disorders; and more especially because these Flagellants consisted chiefly of a rude, ignorant, and motley assemblage of rustics, like the faction and sect of the Anabaptists. And this is the only kind of flagellation which Clement V., or, as Nanclerus thinks, Clement VI. put a stop to. Nor is it true, as he pretends, that the Italians and Spaniards have retained it, since they do not wander about through different regions in large numbers like the Flagellants, much less are they imbued with their perverse opinions respecting the practice of scourging, but keeping within the same city, they go in procession to various churches, which they visit out of devotion, and as they proceed, discipline themselves, especially in the time of Lent, and on those days when we are accustomed to call to mind the Passion and death of our Saviour for us. And this manner of scourging no Pope ever forbade, and those who would detract from the merit of this discipline, turn aside from the truth as often as they say so."

11. Thus far Gretser, who accuses John Gerson

of rejecting discipline self-inflicted as an inhuman and cruel practice. But Theophilus Raynaud* says, that Gerson was afraid lest, under the shadow of those penitents who, scourging themselves, followed S. Vincent Ferrer, the heresy of the Flagellants should revive or extend itself; and that, moreover, he did not approve of all the practices of the multitudes who followed the saint, but yet never disapproved of the laudable custom of self-discipline. "Like the holy Fathers of old," he says, "who, in order the more completely to extirpate some error, seem to incline to the opposite side; so Gerson appears hardly to deal fairly with the practice of scourging. And there were indeed some attendant circumstances, which were dangerous and not to be approved, and to which Gerson opposed himself. For at that time the discipline used always to take place publicly, from which vanity and an ostentatious spirit might creep in. Great multitudes, likewise, used to follow S. Vincent, and these excursions from place to place were not free from inconveniences liable to blame. But speaking simply and abstractedly, Gerson did not, and could not, blame the practice of scourging, even self-inflicted, and so as to draw blood in moderation." Lastly, in the Report of the Auditors of the Rota in the cause of S. Lewis Bertrand, we find the following respecting the laudable use of the scourge: "Not unmindful of the precept of David in the second Psalm, 'Serve ye the Lord with fear, and rejoice unto Him with trembling. Embrace discipline, lest at any

* Opp. tom. 8. in Mantiss. ad Indicul. SS. Lugdunens, p. 99.

time the Lord be angry, and you perish from the just way,' the Blessed Lewis used to scourge himself to such a degree, that not only the discipline, but the walls too were bespattered with his blood. And this custom is wont to produce many benefits. For as S. Cyprian teaches us in his treatise on discipline, this is the guardian of hope, the cable of faith, and the salutary guide of our way; this is the fuel which feeds our good dispositions, and the mistress of virtue; which makes us to abide in Christ, ever and continually to live to God, and to attain at last to the promised rewards of heaven. All this, as well as the passage of the royal prophet above quoted, may not unfitly be understood of this scourging of the flesh in such a way that he exhorts us to restrain our senses, and not to suffer them to wander beyond the bounds of right; to keep down our flesh, lest it grow wanton, to curb its unbridled motions, and to chastise it. And this truly is done by him who scourges his body with stinging lashes; and some religious are accustomed before scourging themselves to say the verse quoted above, 'Embrace discipline.' "

12. Next to the examination of the first and second point, comes that of the third, namely, whether mortification of the flesh and body is necessary. The answer to which is, that if we except fasts and the other things commanded by the Church, it is not necessary in order to a man's attaining eternal salvation. "It is not necessary for all"—they are the words of Cardinal

Bellarmino,*—"to lie on the ground, to scourge one's own body to blood, to fast every day on bread and water, to wear every day a rough hair-shirt, or an iron chain next to our skin, and to do other things of a like nature, in order to subdue the flesh and crucify it with its vice, and lusts." Yet in order to reach the summit of Christian perfection, it is necessary in a way to be hereafter explained. The Apostle, as we remarked before, brought his body into subjection by extraordinary afflictions, lest perchance after preaching to others, he himself should be reprobate; that is, should be cast away as unworthy of salvation, because he had lived according to the flesh, while he had preached against it to others. If then the Apostle wrote this of himself, after he had ascended to the third heaven, and had heard in Paradise secret words which it was not lawful for a man to utter, each one may infer from this that extraordinary mortification of the body is not only useful, but actually necessary to Christian perfection; as is shown by that most profound Doctor, Estius. This is gathered from the doctrine of S. Prosper, who shows that, Christ alone excepted, in all other men, so long as the flesh lusts against the spirit, and the spirit against the flesh, immutable fortitude of mind cannot be found. This he proves most evidently from the Lord's prayer, in which God is supplicated not only by beginners, but also by the most advanced Saints, among whom he counts Peter, in these words,

* De 7 Verbis Domini, lib. 2. c. 10.

“Lead us not into temptation, but deliver us from evil.” Other testimonies of the Fathers may be read in the sacred Ethics of Jerome Dandini,* priest of the Company of Jesus, and Bernardine Rosignoli,† the Jesuit theologian, says in the same way: “He who would make progress, ought to have his mind very strongly affected towards a more severe manner of life, and to desire for his own body and his senses, in short, for the old man within him, such mortification and vexation, that he cannot, or can only with great difficulty, bring them about. And again a little after he says, “Indeed, he who reads the Gospel, will see that the life, that is, the manner of living of our Lord Jesus was of the same nature; for there we see clearer than the day, plainly set forth, what hunger, and thirst, and want, our Lord endured, what vigils He kept, with what hatred, so to speak, He treated His most holy and innocent body, for the sake of our salvation and instruction; and how most ready He ever was to await and sustain all the most grievous evils for our good.”

13. The same sort of thing is said by philosophers and theologians, respecting the virtue of temperance. For, though it is not required in order that a man may be said to be possessed of Christian temperance, that he should altogether abstain from those pleasures which are lawful, though at the same time not necessary for preserving life; yet it is necessary that he who

* Lib. 11. c. 2.

† De Disciplin. Christian Perfect. lib. 2. c. 12.

would reach to the highest point of Christian temperance, should abstain even from these. This is well argued by Cardinal de Aguirre:* “Christian temperance, or frugality, does not altogether turn away from those pleasures which are lawfully necessary, either for preserving life simply, or for preserving it in this or that office or condition, or according to the plan which each has laid out; but rather it inclines us to moderate them, and to use some restraint in them. For those who are in a moderate degree temperate, allow themselves these pleasures as often as they do not stand in the way of what is honest and becoming, or inconsistent with duty or right reason; and this although they are not necessary simply towards preserving life, or towards procuring or keeping good health. But those who are temperate in an excellent or extraordinary degree, abstain either from all or almost all those permitted pleasures which are not necessary, in order that they may apply themselves to a higher and more detached way of life.”

14. It follows, that we consider in what way some of the saints have exercised bodily mortifications. Theodoret, the Bishop of Cyrus, a man highly distinguished in the Council of Chalcedon and the fifth General Council in the cause of the three Chapters, has written a “Religious History,” in which he relates the lives of thirty oriental solitaries. From him we learn that S. James of Nisibis interdicted himself from the use of fire the whole of his life, that he lay

* Desput. Ethic. disp. 6. de temperan. qu. 2. § 3. n. 26. p. 299.

on the ground, and refusing all woollen garments, would only use what was made of the skins of goats; that S. Julianus lived on bran-bread, and abstained almost entirely from every kind of drink; that S. Marcian, who continually sustained the pangs of hunger and thirst, used only to eat once a day, and then very little; that S. Eusebius wore an iron chain on his loins, and abstained from drink for forty-two years; that S. Publius the elder, and Simeon, lived only on herbs and fruits; that S. Theodosius, the bishop, burdened not only his loins but his neck and hands with hair-cloth and an iron chain; that S. Macedonius supported life for forty years on barley alone; that the Bishop Abraham, through the whole time of his episcopate, never tasted bread or vegetables, or drank water; and that S. Eusebius became so emaciated with continual fasting, that his loins fell in, and his girdle was continually slipping down to his feet. S. Jerome* admiring the abstinence of Paul, the first hermit, because a palm tree supplied that servant of God with food and raiment, in order that his words may obtain belief, immediately adds, "Let not this seem impossible to any one; I call Jesus to witness and His holy angels, that, in that part of the desert by Syria and reaching to the Saracens, I have seen and see monks, one of whom for thirty years lived upon barley bread and muddy water. Another in an old cistern, which the Syrians in the language of their country call Gubba, supported himself on five dried figs a day. In his Life of

* Tom. 2. col. 5.

S. Hilarion he says of him, "He used every third or fourth day to support his sinking spirit with the juice of herbs and a few dried figs." Afterwards, he relates that he was tempted by the devil with the fires of lust. "He caused, therefore, his senses to thrill, and stirred up in his growing frame the usual fires of unhallowed pleasures. The young soldier of Christ was compelled to think of that which he knew not, and to turn over in his mind those vanities of which he had never made trial. Angry with himself, and beating his breast with his fists, as if he could with his hands drive out the evil thoughts that haunted him; 'I will teach thee,' he said, 'ass of mine, not to kick against me; I will no longer feed thee on barley, but on chaff. I will break thee in with hunger and thirst, and load thee with a great weight. Through cold alike and heat I will make thee go; so shalt thou think rather of food than wantonness.'" Of S. Anthony, the marvel of the world, S. Athanasius* writes as follows in his Life of him: "He was so patient of hunger and watching as to surpass all powers of belief. He very often passed the whole night in prayer, and ate only once a day after sunset. Sometimes he continued for two or three days without eating, and at last took some little refreshment on the fourth. His food was bread and salt, and a very little water." And, a little after, "When he allowed himself rest, he used to lie down on a rush mat and hair-cloth, and sometimes even on the bare ground." And if any one is desirous to

* Act. SS, 17 Jan. tom. 2. c. 2. p. 123.

see other examples taken from the Ecclesiastical Historians, he will find a collection of them in Cardinal de Lauræa.*

15. The same accounts are to be found in the Bulls of Canonization. Scacchus brings forward as instances, those of S. Bernard, S. Edmund Bishop of Canterbury, S. Thomas Bishop of Hereford, S. Clare, and S. Catherine of Siena. To these, may be added the Bull of Canonization of S. Francis of Assisi: "Like Jephthe, he treated his flesh as an only-begotten daughter that had deceived him, and setting to it the fire of charity, offered it up as a holocaust to God; tormenting it with hunger, thirst, cold, nakedness, and multiplied watchings and fasts; so that having crucified it with its vices and lusts, he could say with the apostle, 'I live, but now no longer I, but Christ liveth in me.' " So also the Bull of S. Peter of Alcantara: "Throughout the course of forty years he only allowed himself an hour and a half for sleep. He was so in love with fasting, that he prolonged his fast ordinarily for three days, and not unfrequently for eight. He was girt with hair-cloth of the roughest kind; for the space of twenty years he lacerated his body with iron plates with sharp spikes fixed on them; twice every day he punished himself most cruelly with scourges. He undertook the longest and roughest journeys with his head uncovered, and his feet naked, in cold alike and in hot weather, so that from exposing his bare head to the rain and snow, his hair was

* 3 Lib. Sent. tom. II. disp. 32. art. 16. n. 550. et. seqq.

frozen together and fell off; and in the burning heat of summer, he was dreadfully tortured by the scorching rays of the sun beating on his head. When any asked him why he always went about with his head uncovered, he was accustomed to answer, that it was wrong to go about in God's presence with one's head covered. Whenever he washed his old and coarse sack-cloth, he used to put it on again wet; and oftentimes in the depth of winter he would cast himself into cold water. Besides all this, it was a common practice of his in the middle of winter, and when there was snow on the ground, to throw off his cloak, and to open the window and door of his cell, that the cold air might enter, and his flesh might suffer all the more severely; though presently, as soon as he had closed the door and window, he was about to exercise fresh torments on it. He proceeded so far with this cruel usage of his body, that, according to the account of S. Theresa, it was all dry and bloodless, and presented the appearance of the roots of a tree. His eyes were sunk deep in their sockets, and his cheeks harrowed by the perpetual showers of tears that fell from his eyes; so that altogether he presented a wonderful spectacle of penance." Likewise in the Bull of Canonization of S. Rosa of Lima, great things are told of her mortification of the flesh; and the same account is given by Cardinal de Lauræa, who, as consultor of the Sacred Congregation, gave his vote in her cause. The following narration is taken from him:*

* 3 Lib. Sent. Tom. 2, disp. 32. art. 16. n. 569.

quently lived in a cell of five feet high and three wide. Her whole body was covered with hair-cloth. Out of her cell she used to sleep in a bed constructed of pieces of wood, stones, and tiles, and a pillow filled with chips of wood. At night she used to tie her hair by a cord to a large nail above her, so that if overcome with sleep, her head nodded or sunk down, she might be roused by the pain. She was girded with iron chains that penetrated to the living flesh. As her hands appeared white and beautiful, she produced ulcers on them with quicklime. She bound her head round with a crown full of sharp needles, which often drew blood. She disciplined herself to blood with such cruelty, that her back was always lacerated and full of sores. Her eyes she tortured with pungent juices. Her watching was almost perpetual. Her food was a very little of the very worst bread, and sometimes, though not always, she mixed up some bitter seeds of unskilful physicians with her food. She mortified her palate with the bitter leaves of the nasturtium, and what they call the granadillo, and with a mixture of gall in her drink, and on one occasion she drank a vessel of blood. She was heavily afflicted with pains in the stomach, in her side, and in the kidneys. But she had brought her body into such subjection to reason, that far from being disturbed, she prayed to God with joy and exaltation that He would increase her torments."

16. If all that is to be found in the Reports of the Auditors of the Rota on this head

were to be inserted in the present chapter, it would swell to a huge size. Yet it is our intention to bring forward some instances, in order that it may be perceived that the Saints who have attained to the honour of canonization, whether pontiffs, confessors, or virgins, have been very much given to mortification by self-imposed afflictions. In the Report in the cause of S. Pius V., published in the posthumous volume of the annals of Abraham Bzovius, we are told that he used, even when an old man, to observe the holy fasts of Lent and Advent, and the other days appointed by the Church. And that in the pressing necessities of the Church, he often imposed on himself a voluntary fast; that he would eat flesh only three days in the week, and that when the time of his death was approaching, on a day when he was accustomed to refrain from flesh, he recognized the meat that was offered him by his attendants—though mixed up with bruised almonds, in order that he might not perceive what it was—and rejected it, saying that he did not wish, for the sake of prolonging his life for a day or two, to break through the rule of life he had observed for sixty years. In the Report in the cause of S. Charles Borromæo, the Auditors of the Rota extracted these particulars from the processes; that he had begun first of all to fast once a week, then that he fasted daily, next that he left off his evening collation, and that afterwards he began by degrees to abstain from flesh, wine, eggs, and fish, and obliged himself three or four days of the week

to fast on bread and water, that he passed through the whole of Lent in this way, with the exception of Sundays; and that adding one mortification to another, during this penitential season, he gave up the use of bread, and lived only on dry figs, and during Holy Week he would only take lupines soaked in water. And he persevered in this way of living to his death. They add, moreover, that he sometimes abstained from all food and drink for as much as forty hours, during which time he persevered in prayer, fasting, and preached every hour. They also tell us that he wore hair-cloth and used the discipline, and that in the later years of his life he slept on straw, and sometimes on bare boards.

17. In the cause of S. Francis of Sales there was no Report made by the Auditors of the Rota, since, as we have elsewhere explained, the custom of these Reports had then ceased. There is, however, a distinguished testimony to his abstinence and austerities in the Life of him by his nephew, Charles Augustus de Sales: "He would not by any means consent, as many do, to indulge himself on account of his episcopal dignity. On the contrary, he observed the fasts most rigorously. He scourged himself to blood with a leathern thong, and often gave the scourge all bloody to his confessor, a most upright and good man, to be repaired." To return, however, to the Reports. In that in the cause of S. Francis Xavier, it is related on proofs taken from the processes, that he did not make use either of wine or flesh in his ordinary meals; that when

he was alone, and was not called upon to eat with others, he refrained from using bread made of wheat; that he made his journeys barefoot, walking through briars and brambles, and also collecting alms; that he scourged his body with disciplines of brass wire platted together, so as to draw a great quantity of blood; that he reduced his sleep to four hours, and spent the rest of the night in prayer, contemplation, or visiting the sick. In the Report on S. Lewis Bertrand, it is related that he ate a small part of the food set before him, hardly enough to sustain nature, and kept up this custom even when he was performing the office of preaching; that he fasted so frequently as to bring on a weakness of the stomach, which caused him now and then to fall ill; that he did not use salt in his food, but almost always mixed aloes, a very bitter fruit with it; that before his entrance into religion he either slept sitting, or lay in a small chest, but that after he became a religious he slept on a bench, and used two books for a pillow; and all this, to say nothing of his self-inflicted scourgings and disciplines, respecting which we have already quoted this Report. Lastly, in the Report on S. Mary Magdalene of Pazzi it is related, how she lived for five years on bread and water only, with the exception of Sundays, when she ate lenten food; that during the two following years she lived in much the same way, using, however, a little wine twice a week; that from her earliest years she used a sack for a mattress, and

for three years went about with naked feet, without making any difference on account of the cold; that she passed whole nights in prayer, and subdued her flesh with hair-cloth and an iron girdle. Such and many [such-like things are to be found everywhere in the Reports which the Auditors of the Rota have published in the causes of the Saints, Cajetan, Francis Xavier, John of God, James de la Marca, Francis Borgia, Paschal Baylon, Andrew Avelino, Felix of Cantalici, Aloysius Gonzaga, Francesca Romana, and Catharine Ricci.

18. It remains for us to see whether, and how far, mortification of the flesh and the body, is necessary in order to canonization, in such sort, that in the absence of it the cause cannot go on. Now if the question is concerning those who have abstained from mortifications of the body, from an over love of, and care for, it, and have nourished it with meat and drink, and other sensible pleasures, beyond what was necessary for its support, no one can fail to see that this is an insuperable barrier to proceeding further with the cause, although it may abound with other noble and meritorious actions. For as S. Gregory Nazianzen* says, "Sufficient for the body is its own malice. What need of a greater supply of fuel to the flame, or of feeding the wild beast more plentifully, that it may become still more untameable?" And S. Basil† has these excellent remarks on the same subject: "Neither should we pay more atten-

* Orat. 44. tom 1. p. 705.

† Tom. 2. p. 181.

tion to the body, than that it may be subservient to the soul. For to spend all our labour in taking care that the body may be in as good condition as possible, is not the part of a man who knows anything of his own nature. What has ever been said respecting our not following after the pleasures of touch and taste, but because they compel those who give up their time to them, to live like brutes, prone and obedient to their belly and to still lower passions? In a word, whoever would not wallow in the slime of carnal pleasures must learn to despise the body, or at least only indulge it so far as may subserve philosophy, as Plato says. And S. Paul says very much the same sort of thing when he admonishes us that no care is to be taken of the body to afford matter for lust. Quite on the contrary, then, the body ought to be mortified and restrained, and treated just as we should treat some great beast that was ever ready to attack us. The tumultuous passions which are excited by it in the soul, are to be subjected, as it were, by a scourge, to reason, nor is too much rein to be given to pleasures, lest the mind should lose its power, and be carried off like a charioteer who is hurried along by uncurbed and high-spirited horses." The same judgment should I think be come to respecting those servants of God, who though they have not given the like signs, and have kept from a too excessive love of the body, have yet given no attention to mortification of the flesh during their life-time. For although it is certain, as we have shown

above, that mortification in the way of long and voluntary fasts, extraordinary watchings, lying on the ground, and voluntary disciplines, is not absolutely necessary in order that one may save his soul; yet since it is necessary, in order to reach the summit of Christian perfection, and in the Church militant, it is not all who die piously in the Lord who are enrolled among the saints, but those only with regard to whom it can be shown by clear proofs that they have reached to perfection, we cannot doubt of the correctness of what Scacchus lays down when he teaches, that a stop should be put to the cause of a servant of God who is a confessor, if proof is wanting of a due and fitting amount of bodily austerities during his life.

19. We have already seen of how much service prayer and contemplation are to sanctity. Now if mortification of the flesh is wanting, it is very difficult to open the way to contemplation. This we are shown by Gerson.* “Bodily afflictions,” he says, “exalt the mind to what is high and great, while they nerve and brace it against falling lower. It is in this way that the soul, not finding anything whereon the foot of its affections may rest, because the waters of tribulation have overflowed the world of sensuality, is compelled to return with the dove into the ark of interior peace. It will, however, astonish me if he who makes a practice of drawing back from the hardships of fasting and other mortifications, is not found to be far off from exalted contemplation,

* Opp. tom. 2. de non esu Carnium apud Carthusienses, col. 726.

and his soul continually to creep along on the ground, content with the common thoughts of ordinary Christians, just as he is with their way of life, from which he does not, even for a time, withdraw himself. You see, then, of how much service hardness of life is to the virtue of contemplation, in which the philosophers placed the perfection of happiness. Without this, too, what will become of the virtue of fortitude, and of zeal for gaining souls? what will become of faith, hope, and charity, either that they may be kindled in the breasts of men, or when kindled may be preserved, increased, and strengthened? In truth, they value not, as I believe, the loss of their body, so only that they obtain the end they have had in view. But consider well what thou owest to the health of the soul, and the cure of vicious habits, when, as the poet Ovid* says, ‘you will bear cold steel and fire in order to save your body.’ ”

CHAPTER IX.

OF THE MEASURE OF BODILY MORTIFICATIONS.

1. MORTIFICATION of the body, according to what has been said of it above, belongs to the virtue of temperance. And the exact mean of temperance, like that of all the other virtues, is difficult to be found, inasmuch as it may be missed in many ways, while it can be attained only in one; and hence that expression of the poet,

* De Remed. Amor. 229.

Medium tenere beati, became a proverb. In order, however, to explain the due measure of bodily mortification with reference to our present subject, it is necessary to premise, that bodily austerities are not virtues, but instruments of virtue, and ought, therefore, to be exercised with due moderation ; that it is not fitting that all should be equal in all persons ; there is no room whatsoever for some of them, when from the use of the proper function of the other virtues an impediment arises ; or the vice of singularity from the practice of some austerities ; and, lastly, those are praiseworthy which are applied according to the prudent counsel of a spiritual director.

2. We have said that bodily mortifications and austerities are not virtues, but instruments of virtue, and that therefore they should be used with due moderation. After the Apostle Paul in his epistle to the Romans, xii. 1, had said, "I beseech you therefore, brethren,...that you present your bodies a living sacrifice, holy, pleasing to God ;" he adds, "your reasonable service." And the Interlinear Gloss on this passage explains it : "With discretion, without being excessive." And with this agree Lyra and Theodoret. For Lyra explains the word "reasonable" to mean, that the body is to be mortified, but in such a manner as to preserve it and keep it free from vice ; since the body ought not to be rendered unable to fulfil its own duties and offices. Theodoret also says, "He exhorts us that our bodies may become a sacrifice, and he calls it a

living sacrifice. For he does not command that our bodies should be slaughtered, but that they should be dead to sin." And this is the common opinion of ascetic writers. Rosignoli,* on the discipline of Christian perfection, writes thus: "Watchings and fasts, and other bodily austerities, are not so much perfection itself, as instruments of perfection, as is taught by Cassian, and confirmed by S. Thomas. For we do not subdue the body and keep it low because we desire its demolition and destruction, but that by mortifying and keeping it down, we may rise a step towards virtue and perfection. So that we ought to mortify the body so far as this tends to our perfection." So, too, the Abbot of Liessy, Lewis Blossius:† "Let not the ascetic oppress his body with too much abstinence, or with excessive watching, or with austerities undertaken merely from his own fancy; nor, on the other hand, let him treat it too kindly, but let him preserve the rule of holy discretion in all things, and acquiesce in the wholesome counsels of others." And Dandino, in his "Sacred Ethics:"‡ "Since no one hates his own flesh, but nourishes and cherishes it, I willingly allow that it is to be moderately chastened, and not to be killed or destroyed, but to be subjugated with prudence and discretion." And the teaching of S. Thomas agrees with this, as will be hereafter shown. Nor must we pass over what S. Catherine of Sienna§ says: "There

* De Discipl. Christian. Perfectionis, lib. 2, c. 12.

† Institut. Spiritual. c. 2. § 2. p. 301.

‡ Lib. 12. c. 5.

§ Ep. 360. tom. 3. p. 737. n. 4.

are many who deceive themselves sometimes in their austerities. This is when the creature makes austerities its principal object and desire, and pays greater attention to the mortification of the body than to that of the will ; whereas, it ought rather to crucify the will than mortify the body, and only to seek after this latter in so far as it seems that without this mortification it cannot possess God. This is too weak a foundation whereon to build so lofty an edifice ; nay, more, it is very hurtful and dangerous to the soul, so that it ought not to be used as a foundation. Penance ought to be taken as an instrument, and to be used for the increase of virtue, and not for the mortification of the body as its principal object. They who do otherwise, deceive themselves greatly." And in another place,* " We ought not therefore to be ignorant, but to see that perfection consists not merely in mortifying, nor even in crucifying, the body, but in crucifying our own corrupt and perverse wills."

3. It has been said, that they are not required to be equal in all the servants of God. For will any one venture to assert that the honours of canonization are not to be awarded to those servants of God who have not lived forty days without tasting either food or drink ? or who have not waited every day for half a loaf of bread to be brought them from heaven ? or who have not lived on the holy Eucharist alone ? or who have not lived for years standing on the top of a column ? And this for the reason that

* Dialo. c. 104, tom. 4. p. 165.

Moses, Elias, and Christ our Lord, prolonged their fast to forty days without meat or drink ; because, as S. Jerome informs us, S. Paul, the first hermit, received every day miraculously from God half a loaf of bread to support life ; because some have taken for their food nothing but the Eucharistic Bread ; and others have remained for many years standing on the top of a pillar, or have dwelt in sepulchres, prisons, and workhouses. All this was indeed very happily accomplished by some saints, but doubtless it proceeded from a special inspiration of God ; and it has been committed to writing, not for our imitation, but that we may show forth herein the infinite power and wisdom of God, Who is wonderful in His saints, and Who sometimes commands things to be fulfilled by some, while He would have it in the meantime kept secret with what design He does so, until we enter into His sanctuary and understand concerning His last ends ; as is well observed by Rosignoli. So, too, there are some saints who for many years, or even for the whole of their life, have abstained entirely from the use of wine. Is there any one that will for this reason require from a servant of God, as indispensable for his canonization, that he should have altogether abstained from wine, when he may have suffered from weakness of stomach, or from some infirmity of body or of some of his limbs ? In his first epistle to Timothy, v. 22, the apostle says, “ Keep thyself chaste ; do not still drink water ; but use a little wine for thy stomach’s sake, and thy frequent infirmities.”

And the passage is thus explained by Estius: "Timothy, in order to keep himself chaste, used to keep down the wantonness of the flesh by drinking water, and abstaining altogether from wine, not without injury to his health. The apostle says to him therefore, 'Although I admonish thee to preserve chastity, yet I would not that thou shouldst fall into the other extreme, and do injury to thy health by drinking water.'" Some of the saints have abstained throughout the whole of their lives from eating flesh. Would any one, therefore, find fault with a servant of God who eats flesh in moderation? We read in the Bollandists* that S. Antoninus, Archbishop of Florence, was accustomed to eat flesh on account of the weakness of his stomach, but that he did not recognise partridges when placed before him. The Carthusian monks abstain from flesh, but eat eggs. The religious of the order of Minims eat neither flesh nor eggs, and live on Lenten diet. Is there any one who can reasonably find fault with a servant of God who is neither a Carthusian nor a Minim, if he sometimes makes use of flesh and eggs? Lastly, a great many saints (as we have seen) have afflicted their bodies by heavy and continual scourgings. Who could reasonably ask for such a use of the discipline in the cause of a servant of God who was situated like S. Gregory,† when he wrote to Eulogius, the patriarch of Alexandria, "It is now nearly two years that I am confined to my bed?" And, again, in his letter to Marinianus,‡ "It is now a

* Act. SS. 2 Mai. tom. 1. p. 328.

† Ep. 35. lib. 10. tom. 2. col. 1164.

‡ Ep. 35. lib. 11. col. 1115. loc. cit.

long time that I am not able to rise from my bed. For sometimes I am tortured by the pain of the gout, sometimes it is as if a fire spread itself throughout my whole body, causing great agony; and it generally happens that this burning heat comes on together with the pain, so that my mind and body sink under it." Who would require in a servant of God who was worn out with old age, the practice of all the bodily afflictions which he used in his youth and strength? S. Jerome,* in his epistle to Nepotian, writes as follows: "Almost all the virtues of the body in old men are changed; and while wisdom alone increases, all other things, whether fasts, watchings, alms, lying on the bare ground, going from one place to another, the care of travellers, the defence of the poor, perseverance in earnest prayer, visiting the sick, manual labour in order to bestow on the poor; all these things decrease. And not to be tedious, every good work that is done by means of the body, comes to be done more seldom when the body is broken down."

4. It has also been said, that there is no place for such fasts, abstinences, disciplines, and other bodily austerities, as are likely to offer an obstacle to fulfilling the duties of our station, or to the exercise of other virtues. According to the opinion of S. Basil,† our self-denial ought to be proportioned to our bodily strength. Rosignoli illustrates this opinion in a variety of ways, and at length says in conclusion: "The opinion, then, of this holy father,

* Opp. Tom. i. Ep. 52. n. 3. col. 254.

† Constit. Monert. p. 544. tom. 2.

is, that the body should be supported so as to be equal to the burthens of the Christian's vocation, whatever they may be ; and that in our voluntary fasts and watching, and other bodily austerities, we should keep to the rule of not doing anything which may stand as a hindrance to the duties of that state of life in which we are placed by God." In this agree the other fathers of the Church. S. Jerome,* for instance, in his Epistle to Rusticus: "Let your fasts be moderate, lest if they are carried to excess they should weaken the stomach, and afterwards requiring a great supply of food, they should engender crudeness, which is the parent of lust ; a moderate and regulated use of food is good both for the soul and the flesh." And S. Gregory† the Great says, "For so indeed it is necessary that each one should so keep the citadel of continence as to kill not the flesh, but the vicious inclinations of the flesh. For it generally happens, that when the flesh is kept down more than is just, it is weakened towards good ; so that in its anxiety to extinguish utterly all the motions of evil, it has not strength sufficient for prayer and for preaching. For this external man which we carry about with us, acts as a handmaid to our inward intention ; and in it we find both the motions of lust and the affections towards what is good. And thus it not unfrequently happens, that while we are pursuing, as we think, an enemy, we are really killing a citi-

* Ep. 125. n. 7. col. 930.

† Moral. lib. 30. c. 18. n. 63. tom. i. col. 984.

zen whom we love." Lastly, the prince of theologians, S. Thomas,* explains the matter with his usual exactness. For after proposing the question, "Whether a man can sin by too much fasting and watching;" he answers, "that according to the philosopher (Aristotle) we must judge differently of the end and of the means that conduce towards that end. For that which is sought as an end, is to be sought for without limit or measure; whereas in those things which we seek as a means, we should keep to some measure or limit, proportionate to the end we have in view. Thus a physician strives to produce health, which is his end, to the greatest possible amount; but he uses medicine so far only as it is fitted to produce health. We should, therefore, keep in mind, that in the spiritual life the love of God is our end; and that fasts, and watchings, and other bodily exercises are not followed as an end: for as it is said in the epistle to the Romans, 'The kingdom of God is not meat and drink:' but they are made use of as necessary to the end, that is to say, to tame the concupiscence of the flesh. Thus the apostle says in his first epistle to the Corinthians, 'I chastise my body and bring it into subjection.' These latter ought then to be applied with some measure of reason, in order that while concupiscence is avoided, nature may not be extinguished, according to the saying of the apostle to the Romans, 'Present your bodies a living sacrifice,' and afterwards adds, 'your reasonable service.' If, however, any

* Quod. lib. et. 5. art 18.

one should so weaken the strength of his body by fasts, and vigils, and other austerities, that he cannot fulfil the duties of his calling, that he cannot preach if he be a preacher, or teach if he be a doctor, or sing if he be a chanter, and so of the rest, without doubt he sins; as also a man would commit sin who should, by excessive abstinence, render himself too weak to fulfil the duties of marriage. Hence, S. Jerome says, he makes an offering to God of that which is stolen, who afflicts his body with excessive fasting, or with immoderate watching." S. Bernard* confesses "that he sinned in this, that he weakened his body by excessive fasting and vigils." S. Thomast† says the same thing in another place: "The maceration of our own body, for instance, by vigils and fasts, is not accepted by God except so far as it is a work of virtue. And it is this in so far as it is done with due discretion, in order that concupiscence may be restrained and nature may not be too heavily pressed on." In another place,‡ where he is showing that abstinence is not an act of virtue unless it is governed by reason, he says, that this is the meaning of S. Peter, when he says that we are to "minister in knowledge, abstinence;" the holy doctor interprets it thus; "that a man may abstain from food, according to the circumstances of the persons with whom he lives, as well as his own, and the requirements of his health." He repeats this

* Ibid. in argum. *Sed. Contra.*

+ 2. 2. dæ. qu. 88. art. 2. tert.

‡ In quæst. 146. art. 1.

again* and in many other places. The Abbot Guigot† too writes admirably on the subject: "There are also other bodily exercises in which it is necessary for the body to labour; such are vigils, fasts, and observances of this kind, which are no hindrance to spirituality; but assist it, if they be done in reason and with discretion. The body must be sometimes punished, but not destroyed, for even bodily exercise is profitable to little, but nevertheless it is useful." And S. Francis of Sales, in his *Introduction to a Devout Life*,‡ speaks after the same manner: "The want," he says, "of this moderation in the use of fasting, disciplines, hair-cloths, and other austerities, renders the best years of many unprofitable in the service of charity, as it did even with S. Bernard, who repented that he had used overmuch austerity." And again, "Now provided the labour you undertake contributes to the glory of God and your own welfare, I had rather you would suffer the pain of the labour, than that of fasting. This is the sense of the Church, since, on account of such labours as contribute to the service of God and our neighbour, she discharges such as perform them from the fasts commanded."

5. What, then, is to be said of those who torture their flesh with such extraordinary austerities, that they are not merely hindered from doing those good works which by their profession they are bound to do, but even hasten their death and

* Qu. 147. art. 1. ad sec. qu. 184. art. 3. in Corpore.

† De vit. Solit. ad fratres de Monte Dei, c. 11. n. 32. apud S. Bernard.

‡ Part 3. c. 23.

shorten their time here on earth? We read in the *Spiritual Meadow of Sophronius** of a certain Abbot Myrogenes: "There was in the same monastery of the Towers an old man named Myrogenes, who by reason of the excessive austerity of his life had become dropsical, and who used to say continually to the old men who came to visit him, 'Pray for me, my fathers, that my inward man may not become dropsical; for as for myself I pray God that I may continue in this infirmity.'" The author of the *Life of S. Bernard†* says, that he excuses him for using such excessive fasts and mortifications that he hastened his death: "Although," he says, "he perhaps went beyond the bounds of moderation, yet surely to pious minds he has left an example, not of excess, but of fervour. And why do we endeavour to excuse him, where he himself, fearing as he does for all his deeds, is not ashamed at this day to find fault with himself, accusing himself of sacrilege, inasmuch as by his indiscreet fervour he has withdrawn himself from the service of God and his brother, and rendered himself weak and well-nigh useless." Cardinal Cajetan,‡ however, looks at the matter theologically, and says, that he who abstains purposely that he may die or grow weak, does sin; and further, that he also sins, though but lightly, who, knowing that he is in excess, yet thinks that he does well; while, on the other hand, no sin is committed by him who does not

* Rosweyde. c. 8. p. 858.

† Opp. tom. 2. col. 1094. lib. 1. c. 5. n. 41.

‡ 2. 2. dæ. qu. 147. art. 1.

think that he does exceed. However this doctrine of Cajetan may be, the terms of our life are various. Some are supernatural, such as have been ordained in the wonderful providence of God, and these cannot be drawn out by any human art or counsel; since, as it is said in the book of Job, xiv. 5, "Thou hast appointed his bounds, which cannot be passed." Others again are natural, and are such as are assigned by the gift of nature to each, according to his temperament, the constitution of his body, and the strong or weak principle of life which he has within him. For there is not the same term to the life of all; but different people have different ones, according to the excellence of their constitution, their manner of living, and the salubrity of the place and air; and these natural terms may by artificial means be somewhat extended. Then, lastly, there are other terms to life, which, because they are brought about through unforeseen accidents, and are not, therefore, included within any fixed limits of time, may fall out at any single moment, and deprive a man of life by means of any of these unforeseen accidents, such as mortal wounds, falls, poison, or fire. These terms are called by Avicenna shortened terms of life, which, inasmuch as they cause death suddenly, and have no determinate time in which they happen, cannot be delayed by any precautions, as we learn from Baptista Codronchi.*

6. This having been premised, for the clear solution of the question, three things have to be

* De Christian. et tuta medendi ratione, lib. 2. c. 1.

considered. First, whether a man may lawfully practise immoderate abstinence, fasts, vigils, labours, disciplines, and other austerities, in such a way as to cause his death, or at least to shorten the natural term of his life. And with regard to this, the common opinion of theologians, whom we will presently enumerate, is in unison with that of Cajetan, that it is not lawful, and cannot be done without grave sin. The second is, whether death would follow from such excessive vigils, fasts, and disciplines as we have spoken of above, or even an abbreviation of the natural term of our life; and to this it may be answered, that it is probable, but not certain, that it might. And this may either happen according to what Hippocrates lays down, "that those things which we have long been used to, although they may be prejudicial to us, yet become less injurious by long habit;" this Gaspar à Rejes,* confirms by a long series of examples in his Questions; or because it is no new thing for it to fall out by the special providence of God, that those who have been the most rigorous in their penances have had their lives prolonged beyond the ordinary term of man, as it appears in the case of S. Paul the first hermit, S. Anthony, S. Euthymius, S. Theodosius, S. John the Silent, S. Quiriacus, S. Zosimus, and others, who having been worn down with the greatest hardships and inconveniences of this life, prolonged their days beyond a hundred years, as the author of *Theologia Claustralist*† published at

* Quæst. 93.

† Tom. 2. c. 22. quæsit. 6. p. 335.

Rome in 173, declares on the subject. The third question is, whether, without any intention of shortening his life or hastening his death, a man may lawfully embrace a hard manner of living for a supernatural end, namely, that he may restrain concupiscence and serve God, and this although he foresees that it will, as a matter of fact, accelerate his death. And to this the true answer is given by theologians, that he may not only do so lawfully, but likewise meritoriously. So Azorius* De Lugo,† Filliucci,‡ Theophilus Raynaud,§ and the author of the *Theologia Claus-tralis*, who cites examples of saints and religious orders approved by the Holy See. To these may be added what we find in the Life of S. Hilary, Bishop of Arles in Surius,|| “that by abstinence from food, by hard work, and long journeys on foot, he had so reduced, exhausted, and worn out his frame, that he scarcely fulfilled his forty-eighth year.”

7. Lastly, it was said, that in bodily austerities and mortifications, singularity should be avoided, which happens chiefly in those things which are done openly, and in the case of those servants of God who lead their life in some religious community. S. Bernard,¶ thus addresses his monks: “Avoid obstinacy, and the most wicked vice of singularity.” And again,** after de-

* Inst. Moral. tom. 3. lib. 2. c. 3. qu. 13.

† De Just. et. Jure. tom. i. diss. 10. §. 1. n. 32.

‡ Opp. Moral. tom. 2. tract. 29. c. 4. n. 78. qu. 8.

§ Opp. tom. 14. p. 275. n. 13.

|| 6 Mai. n. 11. p. 82.

¶ Serm. 1. Dom. 6. post. Pentecost. n. 3. col. 945.

** Tract. de. Grad. humil. c. 14. n. 42.

scribing a monk infected with the vice of singularity, goes on thus : "It is a disgraceful thing for a man to boast of himself as superior to others, who does not do anything to make him appear superior to the rest. Such an one is not satisfied with the common rule of the monastery, or with the examples of those who have gone before him. And yet it is not that he studies to be better, but to seem so ; he is eager not to live more strictly, but to seem to do so ; so that he may have it in his power to say, 'I am not as other men.' He has greater self-complacency over one fast which he makes while others dine, than if he were to fast seven days with the rest." Daniel the monk, in his *Life of S. John Climacus*,* writes thus of him : "At table he used to reject nothing which was not at variance with the spirit and regulations of the religious life ; but he partook of food with such sobriety and moderation, that he seemed rather to taste than to eat it. And in this manner it was that he broke the horn of pride by his abstemiousness ; while, by the scantiness and brevity of his meals, he conquered that mistress pleasure which is the ruin of so many." To the question, whether in a community of Brothers, any one ought to be permitted to observe more fasts and vigils than the rest, of his own will, S. Basil† answers as follows : "Since the Lord has said, 'I came down from heaven not that I may do My own will, but the will of

* *Biblioth. Vet. Patr.* tom. 10. p. 386.

† *Reg. Brev.* c. 138. p. 461.

the Father Who sent Me,' whatever any one does of his own will, is alien to the spirit of piety, inasmuch as it is his own." And Cassian* likewise says, "Whatever is undertaken contrary to custom, and that which is commonly done, is always to be considered, according to the most ancient tradition of the Fathers, as a thing polluted with the disease of vain-glory and ostentation." Accordingly we find, that certain religious persons who have been enrolled among the Saints, have been on their guard in their fasts and abstinences, to avoid all singularity, lest they might be stained with the vice of ostentation. We read thus in the Bull of canonization of S. Thomas Aquinas: "The man of God, content with the food of the religious, their ordinary garments, gentle conversation," &c. And in the processes in his cause published by the Bollandists,† a witness thus speaks: "He was possessed of great virtue, modesty, and sobriety. He never sought for any particular food, but was content with what was set before him, and used it temperately and soberly." And another witness says, "So great was his moderation in meat and drink, that he never sought any special food, nor ever cared for the fashion of his garments." Maffei,‡ in his Life of S. Ignatius Loyola, writes as follows: "He never directed any one to prepare any kind of food or seasoning for him, nor did he ever complain of anything

* Lib. 5. c. 23.

† Act. SS. 7. Mar. c. 5, n. 42. tom. 1. p. 699.

‡ Lib. 3. c. 12.

that was set before him, although it often happened that, through the ignorance or carelessness of the lay-assistants, the food was badly cooked, and the wine insipid or sour. Then he would never allow anything particular to be brought to him, and on one occasion he gave a heavy penance to the waiter for setting a bunch of grapes before him rather than any one else. Whoever is skilled in estimating such matters, will consider this no little thing to do, if he looks at the man and his time of life, to which a great deal might be allowed, or the weakness of his health, which demanded much, and, lastly, his supreme authority, and the liberty he possessed of living entirely, so to speak, as he pleased." In the Life of S. Thomas of Villanova, by Michael Salo,* we find it said, "That in point of food he did not exceed that quantity which he had been allowed as a religious, according to the usage of his province; but he desired a better table to be prepared when he was to dine with others." In the Life of S. Philip Neri† we read, that he used to say, "That at table where men eat together, they should partake of everything." And again in the same place:‡ "He, therefore, advised people to avoid all singularity, the source, for the most part, and the incentive of pride, especially that which is spiritual." Lastly, S. Thomas, speaking of the life of Christ and of S. John the Baptist, says, "Each kind of life is lawful and

* Lib. 2. c. 2.

† Lib. 2. c. 14. n. 6.

‡ Ib. c. 17. n. 26.

praiseworthy, both that he who is separated from intercourse with other men should observe abstinence, and that he who lives with others should follow the ordinary course of life. And hence it was, that the Lord would give to men an example of each sort."

8. Our conclusion, then, respecting those who are to be canonized, in regard to the matter of bodily austerities, is as follows: that, excepting those who belong to any conventual institution, since about these it must be proved that they have not omitted those austerities which are prescribed in their rule; but that in regard to other servants of God, the manner of their bodily austerities is not one but many, according to the various constitutions of their body, the various degrees of their strength, the various dispositions of their minds, and the different occasions and incitements which they have to virtue, since some have fewer impediments, and others more. He who would not go wrong, must not follow his own judgment, but the counsel of others, in his practice of mortification. This is the rule S. Basil gives: "If," he says, "any one thinks that he has need of greater austerities, either in fasts, or vigils, or in any other way, let him disclose to those who are in authority, the reason for which he thinks that he stands in need of greater mortifications; and let him do that which is approved by them. For it will often happen that his necessities will be better met in another way." Agreeably to this, it is the practice of ascetics to seek the advice of a

spiritual director in these matters. "Those things," says Cardinal Bellarmine, in the place referred to in the last chapter,* "are praiseworthy and useful when done by those who have strength to do them, and not without the advice of a spiritual director." In the constitution† of the Society of Jesus it is prudently ordained, "That the mortification of the body ought not to be excessive, or without discretion, in fasts and vigils, and abstinences, and other external labours and penances, which are apt to be hurtful and to stand in the way of greater good. It is fitting, therefore, that each one should disclose to his confessor what he does in this way." This had been already laid down before in the rule of S. Benedict,‡ in which, after exhorting the brothers that they should add somewhat to their mortifications in time of Lent, he subjoins: "And let each one in the joy of the Holy Spirit, offer to God something of his own accord over and above what is laid upon him; that is, let him cut off something from his bodily wants, from food, from drink, from sleep, from superfluous talking, from joking. Yet let that which each offers up, be suggested to his abbot, and be done with his consent, and by the assistance of his prayers. For that which is done without the permission of our spiritual father, will be laid to the account of vain-glory and presumption, and not to our reward." This too has

* No. 12.

† Part 3. c. 2. p. 131.

‡ Cap. 49.

been skilfully observed upon by Tillemont. Saint Theresa, in that treatise which is entitled "The Road to Perfection," in speaking of excessive bodily mortifications, condemns those which are not disclosed to our spiritual director, or which are not left off at his command. "The same happens in the case of indiscreet and ill-arranged penances, which lead us to think that we are more penitent than others, or that we are doing something great. If we go on with them, concealing them from our confessor or superior, or saying that we will leave them off, but not doing so, they are clearly a temptation." A prudent director will have sometimes to use a curb, and sometimes spurs. The spirit of S. Aloysius Gongaza was so fervent, that at the very end of his life, when he was worn down by a violent disease, he requested leave to discipline himself, or at least that some one else might apply the scourge to him. This, however, was prudently denied him, as we find in the Report of the Rota: "He spent the whole day in contemplation and prayer. Then, when at evening he had recited the Litany of the most blessed Virgin, with Father John Baptist Lambertini, he begged the father-rector that he might receive the Viaticum. Meanwhile, while this was being done, when the father-provincial, John Baptist Carminata, visited Aloysius, the noble youth asked him to order the removal of the mattresses from his bed, and that he might have leave to discipline himself, or that another might discipline him from head to foot, and to allow him to ren-

der his spirit to his Creator on the ground. All this the provincial gently refused him." To the office of a prudent confessor also it belongs to take into consideration, whether any real impediments exist against the penitent's making use of this or any other kind of mortification and penance, in order that, as S. Basil* says, "We may not, under the pretext of bodily necessity, pursue our own pleasure." In the Life of S. Simeon Stylitest† the younger, we find John the monk, after seeing the bodily mortifications which he had imposed on himself, speaking thus to him: "Let it be enough, my son, that from your very cradle you have crucified yourself with Christ; what have you to do with such exercises of penance as these, which are beyond the strength of human nature? It is our duty also, to take some care of the body, and to indulge it with a moderate allowance of food and sleep, that it may have strength for the labours of an ascetic life, for meat and drink do not defile a man." To which Simeon answers: "Although they do not defile a man, yet they excite defiling thoughts. I do not make this a rule of life for others, but for myself; for necessity obliges me to treat my body so roughly on account of my youthful age." All these considerations, then, must be carefully taken into account by those who belong to the Congregation of Sacred Rites, in order, that when the bodily mortifications of the servants of God come to be treated of, they may be able to vote with due prudence. Nor should

* Const. Mon. c. 4. n. 4. tom. 2. p. 546.

† Act. SS. 24. Mai. tom. 5. c. 2. n. 17. p. 113.

they lose sight of what has been said above, that no progress can be made in the causes of those servants of God who are confessors, unless their spirit of mortification is thoroughly established. In S. Laurence Justinian* we find the following respecting those holy men who have afflicted their bodies with mortifications and austerities: "They, indeed, as earnest-minded and zealous soldiers of God, macerated their bodies with fasting, and subdued their flesh by protracted abstinence from food, insomuch that their life well-nigh failed through weakness. They used to live very sparingly on vegetables, herbs, bread and water, and content with these to sustain their natural bodies; they used to be supported by spiritual, rather than by corporeal food. But in our times, alas! charity grows cold, and fervour of spirit has become faint, and no one is found willing to be deprived altogether of those things that please the senses." S. John Chrysostom† likewise greatly commends these voluntary mortifications: "There are," he says, "other sacrifices, likewise, which are true holocausts, namely, the bodies of the holy martyrs; there the soul as well as the body is holy; these have a most sweet smell of odours. You too may offer, if you will, such a sacrifice as this. For what matters it if you do not burn your body with material fire? There is another fire, the fire, for instance, of voluntary poverty, and the fire of affliction. For to have it in one's power to live del-

* De Disciplin. Monast. Conver. c. 2. p. 183.

† Hom. 11. Ep. ad Hebr. n. 3. p. 113. tom. 12.

icately, sumptuously, and magnificently, and to choose instead a bitter and toilsome life, and to put the body to death, what is this but the offering of a holocaust? Put your own body to death, crucify it, and you too will receive the crown of this martyrdom. What the sword does in the one case, the ready zeal of the mind effects in the other."

9. Those who belong to the Congregation of Sacred Rites, should also be careful when the bodily mortification of the servants of God is in question, to adhere to the rules already laid down; while at the same time they should not be too ready to make a judgment respecting the excess or superabundance of such austerities. Nor should they readily be led to think that the lustre of their virtues is entirely overclouded by such excess or superabundance, in so far as it does appear to them to exist. S. Jerome,* after giving an account of the bodily austerities and painful mortifications undertaken by Paula, and saying that they almost went beyond due bounds, adds the following words: "This I relate, not because I would prove that these burthens were undertaken inconsiderately and out of proportion to her strength, but in order to show from her perseverance in these things, the great ardour of her mind, and the eager longings of her faithful soul, which uttered those words: 'For Thee, my soul hath thirsted; for Thee, my flesh, O how many ways!' Truly it is difficult to observe moderation in all things." Augustine Valerius, known under

* Opp. tom. 1. Epitap. Rule. n. 20. col. 708.

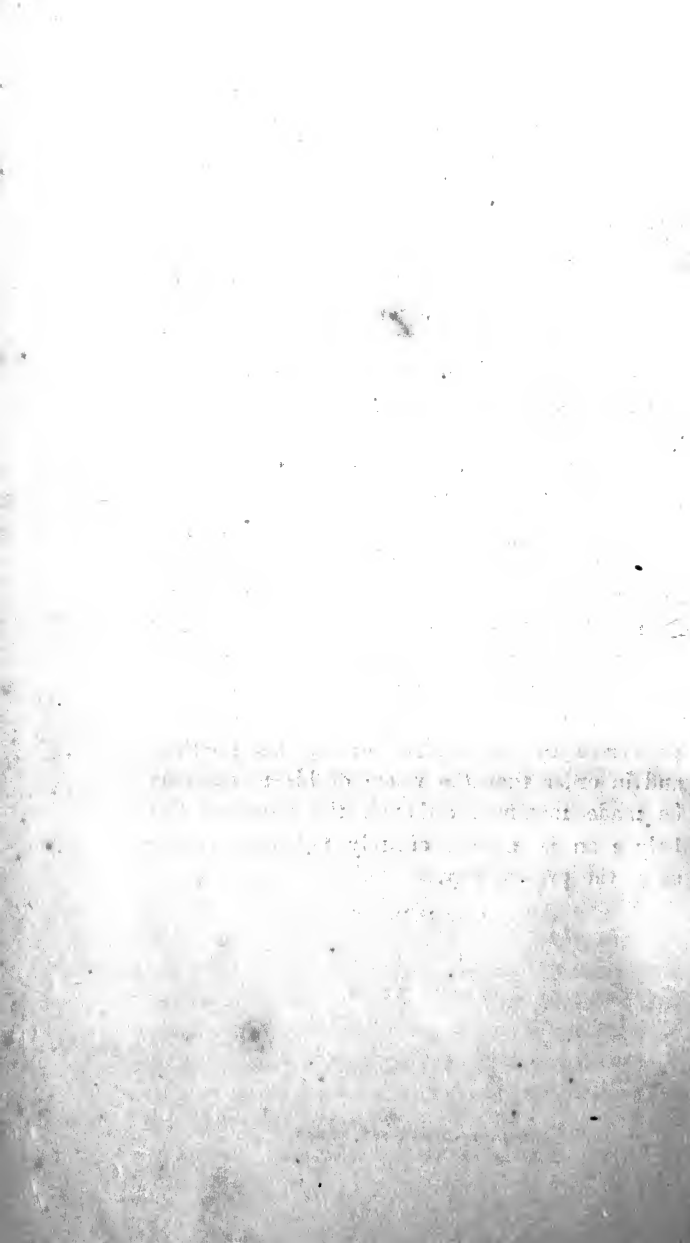
the title of Cardinal of Verona, in his Life of S. Charles Borromæo, with whom he was long intimate, speaks of his penitential austerities as follows: "Keeping in mind those words of the holy Apostle Paul, 'Lest, after having preached to others, I myself should become a reprobate,' he used to chastise his body. And yet, if any one will rightly consider the matter, many very probable reasons might have been adduced, that he should not treat with such rigour the partner of his soul in his various labours, and the wonderful things that he did, and which he had seldom or ever found rebellious, and that he should have followed the advice of his physicians, and consulted his own health. The holy Church of God, adorned with a wonderful variety of virtues, needed, perchance, in this self-indulgent age, some such example of sobriety and bodily mortification. Most of us, likewise, stood in need of some such stimulating example, inasmuch as we are dissolved in so much softness and effeminacy of life, and are become so dull and heavy in the contemplation of divine things." And James Alvarez de Paz* has the following: "Some, too, he will find, called to an extraordinary manner of life, and to the exercise of great bodily austerities, who by a special grace have strength to do much that is above nature, and beyond the power of common men. These he ought to look up to, and not to bind down by ordinary rules, but rather to leave the reins loose to them, and to leave them in their vocation, that they may follow God, Who calls them."

* De Perfect. Contempl. tom. 3. fol. 1247, in fin. cap. 11.

10. In the year 1243 there departed out of this life, not without a great reputation for sanctity, a certain servant of God named Laurence, a lay-religious and hermit, of whom mention is made by Gabriel Bucelino in the Benedictine Menology.* By the command of the Sovereign Pontiff Innocent IV., a process was entered upon by the Apostolic authority respecting his life and miracles. His extraordinary bodily mortifications are contained in the process, together with many other things tending to prove his sanctity. Up to this time the record has lain concealed in the archives of the Castle of S. Angelo, but we have taken care that a copy should be made of it, to be inserted in the Appendix. And although there are in it many things respecting miracles which we do not at present discuss, yet we have thought it best to present the whole process to the reader, that he may see from this proof of miracles how acceptable to God were the penances performed by His servant during his life-time, and in order that the whole of his merits may be made manifest, although the name of this holy man is almost entirely unknown among us at the present day.

* Ad. 18, Decemb.

END OF VOL. I.



BENEDICT XIV, Pope, 1675-1758.
Heroic Virtue.

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